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The Living Church

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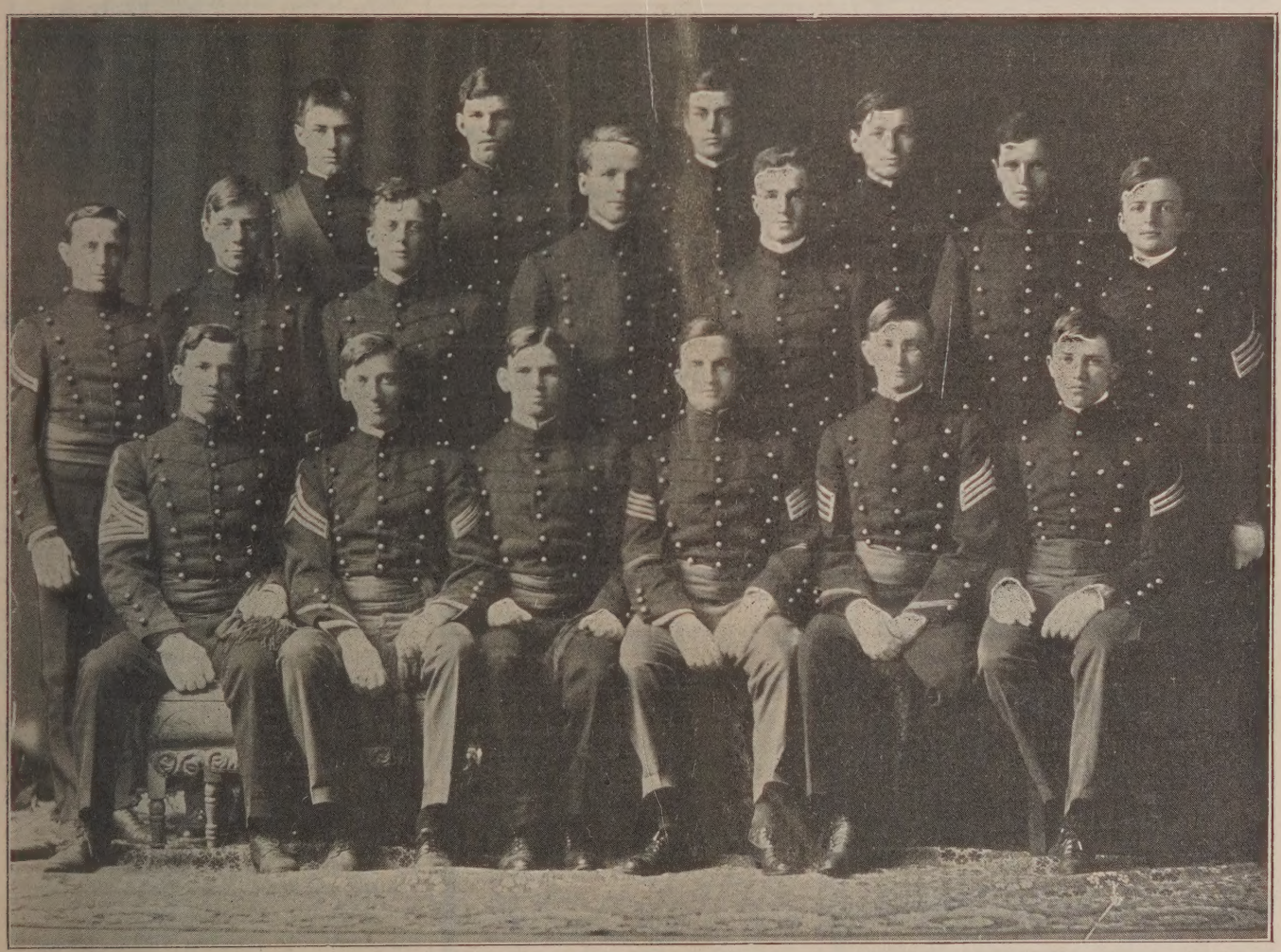

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The Living Church

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WE ASK for the allaying of some instant pain, and He sends us a double share. He has His own purpose in all refusals, a purpose deeper than we can reach. There was a time when He too prayed, saying, "O My Father, let this Cup pass from Me!" And yet the Cup did *not* pass from Him. The Father's Will was not so. Nevertheless "there appeared an Angel unto Him from heaven, strengthening Him."—*Manning.*

THE JOY OF THE MORNING.

IT is not difficult to comprehend the depth of emotion overpowering, for an instant, the devout fishermen of Galilee in the light of that marvellous manifestation of power which in one swift moment overthrew the failure, the weariness of the night, and crowned it with success—the triumph and joy of the morning.

It is an experience by no means unfamiliar, to greater or less extent, to many of the servants of God, few of whom can not recall instances revealing with such dazzling reality the presence and power divine, as to be, for an instant, overpowering in its luminous intensity. Answers to prayer so unmistakable, deliverance from peril so timely, obstacles removed, or pending clouds dispelled, as by a Hand invisible yet so near, that Reason itself is forced to lift its voice with that of Faith and cry: "This is the Lord's doing, and it is marvellous in our eyes."

And at such times, it is inevitable that the soul should be humbled with an overpowering self-consciousness, a sense of its own unworthiness, its own impotency and insignificance in the presence of power infinite. For there is no flash of light divine which does not reveal the gulf immeasurable separating man and God—the gulf which love divine alone can bridge.

But with the passing of the moment of awe and gladdened wonderment, how infinite the comfort, the enveloping sense of protection, love, and compassion, enfolding and uplifting the soul as with a new realization of power unseen, a new and nearer conviction of a Personality in the Presence hitherto vague and unreal, filling the whole being with strength and joy.

Truly it is the "joy that cometh with the morning," and with it comes the thought—was it not worth it, the "weariness of the night," the weary watch, the toil unrequited, the anxious fears, the enshrouding darkness—all now forgotten in the glorious light of morning—God's own morning light revealing countless blessings all unknown but for the gloom, the shadows of the night.

Such must have been the instinctive consciousness of these toilers of an adverse sea, now gladdened by the manifestation of sympathy, love, and power, on the part of Him they but vaguely knew, instilling for evermore faith and confidence beyond all that the most learned discourse could ever have inspired.

Full often thus is given even in this world hearts uplifted, a foretaste of the blessedness which with the close of earth's long night shall behold the "joy that cometh in the morning," and with it, the glad conviction that more than compensated is the weariness, the pain, or the toil.

Easily can we recall them, readily recognize them, whether in our own, or the life story of those in whom has been recorded the history of the people of God in all ages: Must not the heaviness overshadowing the heart and home of Sarepta have been more than repaid in the wondrous revelation of power and love hallowing the barrel unexhausted, the cruse unfailing. In the "oil of gladness" bringing relief to her whose fear melted as the costly fluid filled unstinted the waiting vessels. Of her whose child lay, for a time, in the arms of death, only to be restored by the man of God. And how like a flash of morning joy unutterable the wonder illumining the souls of the sorrowing sisters of Bethany, and answering beyond all dreams the prayer seemingly unheard, or ruthlessly ignored.

Rich surely beyond measure, the compensation of toil, trial, or weariness manifold, these truths revealed, these hearts made glad, by the morning light, the light which had not shone save for the darkness gone before. Has not the heart, then, hope abundant trustingly to wait, patiently to watch, assured that in His own good time the morning cometh, and with it the joy born of shadow but shedding light for evermore? L. L. R.

THE WITNESS OF MUSIC.

THERE are a number of evidences of the truth of Christianity open to persons of a musical temperament which are closed to others. This is a divine compensation, because there are a number of temptations to the sins of irritability and anger which beset the musical temperament and to which others are immune. The happy discords, the hearty cacophonies, with which non-musical musicians express their joy of life, are alone enough to add a new peril to the spiritual existence of those who know a discord when they hear one; and when to these is added the vast collection of noises of our modern civilization, the self-control of those who are of a musical temperament is constantly endangered. Truly some compensation is needed. But truly such compensation is found.

For all the world, outside of the noises made by man, is astir with music. Not very loud, not so insistent that it cannot be neglected, yet not so low but that one may hear, if he listen, the music that some one makes, throb hushingly through all things. There is one curious agreement in the lives of great composers. However they may have differed in other matters, most or all of them are on record as saying that they did not make their music. They heard it, and imperfectly wrote down what they could recall of grander harmonies than man has made and greater chords than human beings know. It seems a fancy, elusive and yet too wide-spread to be altogether a mistake, that there is, therefore, an enduring music somewhere, an eternal music.

At least, there is a music here. When clouds belated, disinherited of thunder, glow in the golden West, and the wet grass gleams, we rouse to consciousness that the diapason of the thunder that we heard was not mere noise, like city noises, only louder, but was built upon an harmony of its own. In summer silences, when the high sun dreams and distant poplars whiten to the breeze, we hear a very different music; a multitudinous music of breeze-hush and leaf-rustle and all the myriad insect voices of the populous grass; but it is music still, not merely noise, but having its own harmony. Again, when the sunned ocean, blue as the intense of heaven, breaks from its calm and the crested host of mighty billows endlessly pursue each other in their glorious lion-play, the sound heard within range of the thick-creaming foam and bursts of rainbow spray may seem sound merely. But pause a while, go inland for the breadth of a few fields, and that glorious dissonance becomes a concord more glorious still, the harmony and music of the sea. When the cloud-born west wind walks upon the waters, the choirs of waves upon the long-drawn sands sing grander Gregorians than all Cathedrals know; and the steady rain that drums down the taut sails goes, not silent, but singing to its cool, calm rest below the changing seas. The booming billows mark their own cadence in rich bursts of massive sound, and the weird music of the sea is re-absorbed into the sea again, which trembles vibrant with the joy of its own singing. Singing it is, not noise; not discord nor mere aimless sound; singing, that sets a man's heart longing as the half-heard snatches of a mother's lullaby set him longing for home.

Singing it is, not mere sound; and also, it is not aimless singing. Can singing, aimless, objectless, and lifeless, set a man's heart throbbing and his eyes alight and the swift tingles crisping to his throat-strings and the roots of his hair? This is no overdrawn picture of the effects of the sea-music, as any man can try who has lived long inland. It is true that the man must be of a musical temperament, or else must love the sea; but some do both, and these bear witness that it is under, not over drawn. From the simmering whisper of the ripples among pebbles to the lofty clangor, like the iron cry of Roman legions, of the greater storms, it is all music; and it is a music which touches, crisps, and thrills the human soul.

Of course there are some who cannot feel it, though they are comparatively few; but such can feel the woods-music to which some of the sea-hearers are deaf. Our old-new wondrous world is very rich in woods-music. As many waves as cover the seas, so many trees cover the land; and each is alive, a billow in the ocean of verdure, and yet a vital thing that lives and grows and dies. And under them are other things, mosses and ferns and flowers, like foam-bells on the ocean; only, each is alive. The pleasant, splashing voice of running water is often a part of woods-music; and the clean, sober grandeur of all great trees as they croon to each other in the little, lazy breezes, and the white clouds lazily wreathe and curl against the high blue overhead. The smooth wind whispers words of wonderment, with little, sudden tree-sounds like the leap of buds into ripe flowers; and the dappled shadows sway as the leaves rustle. It is a place where birds rain music and the high branches of voluptuous foliage are browsed with bees, and every scanty movement of the tree-tops is like the faint, half-heard sweetness of some solemn hymn; until we, who hear, go dimly sorrowing for our lost paradise of the four rivers and all manner of great trees.

Then there is the music of the fields. It would be too long after what has been written, and would seem to some too much like repetition, though not really so, to speak of the music of the rivers; the medley of soft sounds which running water makes. But the fields-music when the grain bends in the breeze; and the other, sterner note when the dust grows into hardness and the clods cleave fast together; and the sound when the rain touches ten myriad corn-leaves; and the rustle, rustle, rustle, when the wind dries them; these are a great music. All the clean field-sounds when the shadow ripples over golden wheat, and all the farm sound when the sun-washed roof cools as sleepy day drowses down to darkness, and with low and call the cattle come to rest; and the winter sounds when snow taps on the window-pane and squeaks dry and frosty under foot, and the wind howls down the chimney; these are, each after its kind, a great music.

Cities are, after all, a very little portion of God's world; and except in cities, where man's discord makes mere noise, God has prepared Himself a music that rises long and strong and wonderful with vast and long-drawn cadences that change into a great mystery of movement with sharp, sweet tingles of surprise over all the world. In fact, so unconquerable is the inclination of the material world to music, so great is its bias, its instinct, its drift toward harmony, that even the vast discord of great cities, transmitted through a few miles of uncontaminated land or water, is changed, reversed, transmuted, by this alchemy into a sound vast and great and wonderful, harmony from discord, music from noise; so that the roar even of the greater cities rolls up unchanging harmony into the silent blue.

This has no symbolic or poetic meaning, many say. It is a mere statement of one of the most prosaic laws of nature, a natural thing, a commonplace of the science of acoustics; namely, that distance subdues discord. True. But—

Why does distance subdue discord? Who made the laws of nature and works through them? How is it that distance does not increase discord?

Are these foolish questions, commonplace puzzles, such as a child can ask and no man answer? At least, they lead to the certainty that somehow, for some reason, there is a great force of harmony and concord controlling all things; not gripping them as tightly that discord is impossible, but still not leaving them uncontrolled. So that all things untouched by sin wake vocal, each in its due place and time; and even discords are controlled and ruled and guided so that after sufficient time and space they are compelled, not to destroy but to reinforce and transmute themselves into the great harmony; the great wonder of the choral voice of earth sending its strong, eternal praises up to God.

But, some will say, this is mere poetry, not fact. Let us take fact, then. Music, concord, harmony, is but a matter of vibrations based on mathematics. Vibrations whose numbers bear mathematical relations are harmonious, those whose numbers are prime to each other are discordant.

But how did the world come to be vibrant, so that everything trembles into music? Who made the world instinct with vibration? Or, if it made itself, who furnished it the mathematical knowledge? Somehow, somewhere, either in dead matter or in living mind, there resides an intelligent appreciation of mathematical relation so vast, so great, that our ablest mathematicians are but exploring the outer edges of the fringes of its glory; and the greatest mathematician said that he had learned just enough to know that he was like a little child picking up pebbles on the shore of an unfathomed sea. If mathematics show and demand intelligence—and they are supposed to do so—there exists somewhere an Intelligence so stupendous that our minds reel and stagger at the mere mention of its fathomless ability.

And this Intelligence is in favor of harmony. Not by might, not by power, but by gentle, steady pressure, not by making discord impossible, but by overruling it, this Intelligence brings a great music out of the Universe, too vast for our comprehension. The long, slow chords the planets play, whose separate vibrations and single beats are centuries, is one part of the scale; and the hum of the wings of the ephemerae that

die in a day, too fine and high for our hearing, is another part of the same scale; and both are part of the same music. The middle of the scale we know and can understand, and there are no discords in it. The vibrations which ought to make discord are not there, except where man has supplied them.

This is not altogether true, not fully accurate, for the evil in man is not the only evil in the universe. But it is so nearly true that for all practical purposes it is the whole truth, as every musician knows. He who has learned to tell concord and discord when he hears them, knows that the voice of nature, the myriad, myriad voices of created things, is not a discord but a great music and that the Intelligence that rules it must think in harmonies.

But this is a great wonder—and yet it must be true. Thinking in harmonies; a music that shall be eternal; an Intelligence that uses the universe as, at an organ, a great organist sits and thinks music! This is a great wonder, yet what escape from it is there for the man who knows music when he hears it? Of what use is it to point out the mathematical, the scientific, the acoustic, the evolutionary laws by which it is brought about? Just as, of what use is it to point out the cross-section of the organ-pipes, the composition of the metal, the levers, keys, and bellows by which an organist makes the sounds that grasp our hearts and shake them and bring tears and dreams and joy? Suppose it is all pointed out, perfect to the last detail of the tiniest valve: does that alter the music? By the power that broods upon us, by the souls bowed down and lifted, by the wonder and the wisdom and the joy, we know that it does not; but that the great organist thinks music and we, as each is able, soul to soul with him, take in what we may.

And shall this be true of a man and an organ, as all musicians know it is, and not be true of One greater than man, and of this stupendous universe, every part of which is vibrant with song? If true of one, it must be true of both. But if true of both, then we are like Moses at the burning bush, in a great Presence and upon holy ground.

For if this be true, there is a land of music. There is a state, a situation, a condition, a place—call it what you will, names do not matter—a land of music, where all the great harmony that storms across the universe is known and is at home; a place where those who know harmony from discord can grow, and grow, and grow. Great music changes those who receive it, as all musicians know; changes them until they can receive and bear greater still. And this music is always greater; not infinite perhaps (unless the universe is infinite), but great, past finite comprehension, it gives a field for spiritual growth for untold myriads of unnumbered years; a joy ever increasing, an awe and adoration ever deepening, an ecstasy always complete yet forever heightened, as the power of spiritual reception widens and broadens and deepens and grows more pure.

This is but folly to one who does not know great music. How can one grow through hearing music? How can ecstasy be always perfect, yet always increase? How can spirit touch and prove its existence to spirit because of groups of mathematical vibrations? These things are contradictions in terms and thought, and but the mouthings of fancy decadent and run mad! So one who does not know great music must think. But every one who DOES know great music, knows that these are but literal, sober statements of great truths, and understatements at that, so that the same truths and greater could be stated in language far stronger and no less accurate.

There is, then, a world-music, or, rather, universe-music. Some One thinks it; some One with a mathematical intelligence probably infinite and certainly past human comprehension. But the Source of that music has other qualities besides mathematical intelligence. The musical proof of this is non-existent except to a musician. But to any musician who will listen, it is not proof, but certainty. The Source, the Musician, is a Person. He knows and feels. Above all, He loves. As at an organ, its great Organist, God, plays upon the universe He made, and wakens music, sometimes grave, then gay, then crashing in harmonious dissonance too vast for concord saving to Himself, or sweet in softest whisper.

When all's done, the mighty universe is His instrument. Souls are its highest music. Z.

POSSIBLY there is some truth in the assertion of the somewhat noted (or notorious) Dr. Osler, in his "Science and Immortality," that the modern man is indifferent to a future life. That a man cannot serve two masters is as true to-day as when the Master gave the solemn warning, and it may be that the warning is more needed now than it was then. In no age of the world has the service of Mammon called for such intense application, such whole-hearted devotion, as in our day; never before has worldly success demanded such tremendous sacrifice. Life is so complicated, competition is so fierce, conditions are so exacting, work is so exhausting, that the man who wins a prize or even holds his own, in the struggle, has little time or strength to give to the consideration of anything beyond.

The general lack of interest in spiritual and abiding realities may also be attributed, in part, especially among the more intelligent men of the world, to the attitude of modern science towards religion. In this, it is as much opposed to sound philosophy as to sound theology; yet its rank materialism aims to supplant both philosophy and religion, giving us instead the blank negations of agnosticism. After all the aspirations and agonies of the ages to get at the heart of life's mysteries, we must go back to Democritus and Epicurus, with nothing higher to worship than the apotheosis of matter, with no heaven to hope for but the prizes and pleasures of this life. This so-called philosophy is in the air; it pervades the schools, the public press, the platform, the novel, the drama. In this doctrine of the divinity of atoms there is no promise or potency for the immortality of souls.

If it is true that the great majority of the men of our day take little interest in the question of a future life, may it not be, for the most part, because the issues of that life are held to be but very little, if at all, dependent upon conduct and character in this life? What seems to be indifference, may be, after all, a lazy optimism, encouraged by the teaching and preaching of the goodness of God without reference to the justice and judgment upon which the Throne of the universe is established. "If I may succeed in this life," argues the man of the world, "I will take my chances in the life to come." He is not indifferent, he is presumptuous. He who would regard the suspension of a physical law, by divine power, for any purpose whatever, as quite unthinkable, has no difficulty in persuading himself that God will suspend the moral law of the universe for his personal benefit!

But is it true that the modern man is less concerned about immortality than the man of any other age? In his greater intensity of action and preoccupation in the struggle for survival, he may not have time or strength to devote to the interests of the future life, or even to show that he cares for it, but we do not believe that he has ceased to long for it and hope for it. The sanction of law, the mainspring of progress, the touchstone of character and honor and heroism, is the conviction, though it may give no formal sign, that the soul of man is imperishable, is made to move onward and upward, and will survive all the changes and chances of this mortal life. Dr. Osler's record of five hundred death-beds where no sign of interest in the future was given, is not to the point. Of these five hundred, in the fullness of their strength, how many would admit that they expected to die as the beasts that perish?

CONGRATULATIONS are extended to the missionary district of Duluth and its Bishop, on the quiet and unanimous way in which they resolved themselves into the diocese of Duluth.

With the commercial prosperity and enterprise of the see city at the head of the great Lake, it was certain that the people would not willingly consent to be a charge upon the general Church longer than necessity required. Bishop Morrison has been a power in the organization of the Church in the district, and wisely has he guided his people to diocesan autonomy.

But old-timers cannot read of the prosperity of Duluth as a city, without recalling the speech made in Congress by the late Procter Knott of Kentucky, who so ridiculed the idea that a city could ever be raised on the hills and sands at the head of Lake Superior. The speech was amusing when delivered, although it was a large factor in bringing financial ruin to many men who had the prophet's vision; but read in the light of to-day, one sees in it only the limitations of a mind not given to great things. But both State and Church are full of just such minds to-day, and the "inexpedient at this time" character of many leaders in the Church are repeating Congressman Knott's folly. We are glad that Bishop Morrison and his people have a far-seeing and wider vision.

"IF CHRIST is chosen and loved as He ought to be, that love is a determining affection which rules all else within us, and brings us into abiding sympathy with all who are similarly governed and moulded by that love."—*Dr. Marcus Dodds.*

REGRETS COME TOO LATE

All Ashamed of Part Taken in the Wedding Scandal

GLASTONBURY ABBEY SOLD

London Notes from Our Correspondent

The Living Church News Bureau
London, St. Barnabas, A. M., 1907

WITH reference to the recent "wedding"—falsely so called—at St. Margaret's, Westminster, and the connection of the Bishop of London and the Rev. Russell Wakefield therewith, the Bishop of London writes as follows in a letter to the *Church Times*:

"I shall never, I hope, while I am Bishop of London, allow one of my clergy to bear the blame for an occurrence for which I am even partially responsible. When I was shown Mr. Wakefield's letter in your columns, I was at first much surprised that he should have gathered that I approved of such marriages, but on reading over again the letter, a copy of which he has kindly sent me, I see how the mistake arose. I stated that I should not like to have anything to do with such a marriage myself, even though the previous marriage had been at a registry office, but felt unable officially to forbid him to officiate, as the previous contract had been made without the Church's sanction and blessing. This, Mr. Wakefield, perhaps quite naturally, took to be a sanction of his doing so, and I therefore gladly, so far, take the blame. But I am thankful for this opportunity of making it plain, I think for the fifth or sixth time, publicly, that I strongly disapprove of any remarriage in our churches of those who have been divorced, or those who have divorced others, whether they have been previously married in registry offices or in church; and, although I cannot in law prevent the clergy taking such services, I request them not to do so, and wish to state again that in no case are they taken with my approval."

The *Church Times*, commenting thereon, says:

"It is with a sense of relief that the Bishop of London's letter, which we print elsewhere, will be read. We cannot honestly say that his lordship's explanation of an unhappy business is entirely satisfactory, though it clears him of all complicity with the profanation of the Church's offices. It seems to us that a simple condemnation of adulterous unions would have deterred Mr. Russell Wakefield from acting as he did. The ambiguous wording of the Bishop's letter left him an opening to take it wrongly, and wrongly he took it. However, it is now again stated publicly by his lordship, that he strongly disapproves 'of any remarriage in our churches of those who have been divorced, or those who have divorced others, whether they have been previously married in registry offices or in church.' We confess that we should like to have from his lordship, for our guidance in this matter, something stronger than a 'request' to the clergy not to officiate in such cases. The marriage law of the Church calls for a more vigorous method of enforcement."

The Bishop of London could soon put a stop to this scandal in his diocese if he would only bring himself to act as Bishop Samuel Wilberforce is recorded to have done in the matter on a certain occasion. That courageous Bishop went, it is said, to the church in his diocese where one of these adulterous alliances was to have been contracted and publicly forbade the use of the church and of the Marriage Service for such purpose.

The annual reception of Colonial and Missionary Church workers by the Archbishops of Canterbury and York, on behalf of the United Boards of Missions of the two English Provinces, took place last Wednesday week at the Church House, Westminster. This year's gathering was the largest and most representative yet held, including 147 missionaries from 48 Colonial and missionary dioceses, and also representatives from 51 different missionary societies and 22 diocesan boards of missions. The Primate, in welcoming the guests from abroad, referred to the "Laymen's Missionary Movement," which is now being represented in England by a deputation from the United States and Canada, among whom is Dr. Schieffelin, President of the American Church Missionary Society. Dr. Schieffelin, who was present at the reception, afterwards made some remarks. But it is not at all obvious what affinity there is between the "Laymen's Missionary Movement" and Church missions. This movement seems to be based not upon Catholic principles, but upon those of Undenominationalism and Protestant Sectarianism.

The Glastonbury Abbey Estate of 36 acres, which includes the ruins of the ancient and historic monastery, was sold at public auction at Glastonbury on Thursday last. The vendor was Mr. Stanley Austin, who "inherited" the property from his father. Mr. Earnest Jardine, of the Park, Nottingham, a lace machinery manufacturer, who is the Conservative candidate for the Eastern Division of Somersets (in which the Abbey estate is situated), started the bidding at £24,000. Two other bidders, one of whom appeared to be a citizen of the United States, carried the auctioneer by £1,000 bids to £29,000. Then there was a pause (say the *Times*) while the auctioneer dilated upon the increasing income derived from admissions to the ruins, last year's total of visitors being just under 10,000. Mr. Jardine ultimately bid £30,000. There was no advance, and he became the purchaser. He informed the representative of the *Times* that he did not contemplate residing on the Abbey estate. The *Standard* remarks that it is consoling to know that the ruins of Glastonbury Abbey have fallen into hands which are the last to be likely to hold them in anything but reverence.

The June number of the Cowley St. John *Evangelist* contains several brief allusions to the Bishop of Bombay's Charge. Father Traill, in his letter to Father Page (Superior General) from India, says:

"I am sending you a copy, typed by Father Gardner, of the Bishop of Bombay's reply to the Metropolitan, elicited by our circular. I have had several letters expressing sympathy with us, and a hope that we shall stand firm. I have no doubt that all that happens will turn out rather to the furtherance of the Gospel."

Father Puller writes from South Africa:

"I have read with great interest and approbation, Mr. Stone's letter to you about the Bishop of Bombay's Charge. The Bishop seems very much at sea both in regard to the doctrine of the Holy Eucharist, and regard to the relations of Church and State in England and also in India."

Your correspondent learns from a private source that the Metropolitan of India (the Bishop of Calcutta) strongly disapproves of the Bishop of Bombay's Charge, and has in a letter remonstrated with him.

A commemoration of Orlando Gibbons, an eminent Church musician, and the first of the line of famous organists of St. Peter's Collegiate Church ("the Abbey"), Westminster, 1583-1625, took place in that Church on June 5th, being the anniversary of his decease. The occasion was marked by the unveiling of the bust of Gibbons, a copy over his grave in Canterbury Cathedral, which has been placed in the Abbey Church to the memory of Gibbons, and by the performance at Evensong of some of that master's notable compositions. The commemoration was chiefly due to the initiation of Mr. C. T. D. Crews, of the Worshipful Company of Musicians, who contributed the entire cost of the monument. Among the large congregation present were the Worshipful Company of Musicians, a number of prominent Doctors of Music, and Her Royal Highness the Princess Christian. The service was sung by the choirs of the Abbey Church, the Chapel Royal, and members of other choirs, numbering in all 300 voices, supplemented by, in addition to the organ, a band of stringed instruments. Sir Frederick Bridge conducted, and Dr. Alcock was at the organ. The *Magnificat* and *Nunc Dimittis* were sung to Gibbons' setting in G. After the Third Collect the following anthems by Gibbons were rendered: "Hosanna to the Son of David"; "This is the Record of John," for solo and chorus, composed for "Mr. [afterwards Archbishop] Laud, of St. John's College, Oxford," for use on St. John Baptist's Day; "O clap your hands"; "Blessed be the Lord"; "O God, the King of Glory"; "O Lord, I lift my heart to Thee"; and "Lift up your heads." The Dean afterwards delivered an address on English Church music, and particularly the music of Westminster Abbey.

Since writing the above concerning the sale of the Glastonbury Abbey Estate, there has appeared a public letter from the Bishop of Bath and Wells containing an appeal for upwards of £30,000 to secure the Abbey estate for the Church. It is now generally known, says the Bishop, that Mr. Jardine, of Nottingham, "has generously entered into an arrangement with myself, in which he has purchased Glastonbury Abbey with a view to its being acquired by the Church of England." The Bishop is making himself responsible for the ultimate payment to Mr. Jardine of £30,000, in addition to the expenses of the sale and the payment of interest upon the money he advances at a reasonable rate, until the whole of the money is paid off:

"What I have done so far, was to write privately to a number of people who I thought would be likely to help me, and ask for guarantees of subscriptions to pay the cost of the purchase of the Abbey, mentioning to them that my proposal was to vest it, when acquired, in the Archbishop of Canterbury, the Bishops of Winchester, Bristol, Gloucester, and Bath and Wells, together with other persons—presumably laymen—who would be suitable to hold it as administrative trustees on behalf of the Church of England."

The Bishop of Bath and Wells has no scheme to propose as to the future of the Abbey estate. He thinks it best that no scheme should be formulated until every penny of the money has

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ANOTHER SUCCESSFUL W. A. MEETING

Missionary Kindergarten Proposed

GENERAL CHURCH NEWS FROM CHICAGO

The Living Church News Bureau
Chicago, June 24, 1907

AN unusually successful sectional meeting of the branches of the Woman's Auxiliary in the western suburbs of Chicago was held at St. Mark's Church, Glen Ellyn (the Rev. F. O. Granniss, priest-in-charge), on the morning and afternoon of Wednesday, June 19th. There were nine branches represented, namely, Algonquin, Austin, Batavia, Dundee, Elgin, Elmhurst, Glen Ellyn, Oak Park, and Wheaton, the total attendance being about eighty, including four of the clergy. Morning Prayer began at 10:30 A. M., the full vested choir assisting, the Rev. F. O. Granniss officiating. His address of welcome at the close of the service was followed by a remarkable missionary sermon from the Rev. Robert E. Wood, of Wuchang, China. This effective speaker and successful missionary told of the wonderful signs of the awakening of China, to the progressive movements made by Japan and other nations, and of its growing desire to learn foreign and modern methods of life and work.

The morning offering was given to the missionary for his work, to aid him in building a plant which shall care especially for these hordes of students, as they come to Wuchang every year.

After the luncheon, which was served in the beautifully decorated guild-room beneath the church, the business session began, the diocesan president of the Auxiliary in the chair. She made a strong appeal for the Missionary Kindergarten, now being established by the Chicago branch in the heart of one of the foreign districts of Chicago, illustrating her appeal by an account of a recent experience. When crossing the "loop distrist" down-town on a Sunday afternoon, she encountered a procession of over 3,000 Anarchists and Socialists, parading on behalf of the labor leaders now on trial for murder in Idaho. She said that it is well-nigh hopeless to try to do anything to help these fanatic people, but that their children could be helped, and the "Missionary Kindergarten" would be the most powerful method of accomplishing this religious work.

The result of this address was that every branch represented at this sectional meeting pledged itself to some extra effort during the summer, to raise funds for this new work. There is a similar effort being made all through the diocese, which will culminate in the special offering for the Kindergarten at the semi-annual meeting of the diocesan branch in the latter part of October. The reports from the local branches at this Glen Ellyn meeting showed excellent work along many lines of Auxiliary effort. The afternoon offering was given to Miss Farthing's salary fund. Mrs. F. O. Grannis also made a telling address, describing some of the successful methods of work which she had observed in other dioceses. The whole meeting was replete with interest and enthusiasm, and has greatly strengthened the Auxiliary's influence in this part of the diocese.

Largely through the influence of Mr. Harrison Wild, the organist and choirmaster of Grace Church, Chicago, a Chicago branch of the American Guild of Organists was formed on Wednesday, June 19th, by Mr. John H. Brewer, of Brooklyn, the warden of the American Guild. The meeting was held at Recital Hall in the Kimball Building, and was well attended.

On the evening of Thursday, June 20th, a very pleasant reception was given at the Hotel Metropole, Chicago, by Miss Groesbeck, diocesan president of the Girls' Friendly Society, to all the members of the Chicago G. F. S., who have visited "Holiday House" during their vacations since this attractive summer home was opened. There were about 300 invitations issued, and the attendance was large. The prospects for the season this year are very bright, and the "Holiday House" is growing in popularity each year.

Thursday, June 20th, was also the twenty-fifth anniversary of the consecration of Trinity Church, Wheaton (the Rev. F. O. Granniss, rector). The day was observed by an early celebration of the Holy Eucharist, and by a reception in the evening. Letters of congratulation were received from the Bishop of the diocese, and from former priests-in-charge, namely, the Rev. W. J. Hawthorne of Galion, Ohio, the Rev. Richard Rowley of Rogers Park, Chicago, and the Rev. Richard Hengen of Ottumwa, Iowa, all of whom also regretted their inability to be present at the anniversary. The evening reception was also attended by members of St. Mark's, Glen Ellyn, which mission is likewise in the charge of the Rev. F. O. Granniss. Trinity parish signalized this anniversary by taking subscriptions for the new rectory, which it is proposed to build during the next twelve months, and by beginning the publication of a monthly parish paper, called *The Church Record*. The full amount of the offering for the rectory fund was $1,235. This is sufficient to erect the building. Of this sum $1,000 was given by Miss Mary Drummond and Miss Elizabeth Drummond, for their sister, the late Miss Jane Drummond, who had expressed a wish that this amount from her estate should be given to Trinity Church, Wheaton. Steps will be taken at once to build the rectory.

The Rev. Alfred William Griffin, of Trinity Church, New York City, has been called to be the rector of St. Peter's Church, Chicago, and has accepted the call. He is a graduate of St. Stephen's College, and of the General Theological Seminary. He was ordained deacon in 1892, and advanced to the priesthood in 1893, in New York City, and during his diaconate has was assistant at St. Peter's Church, New York City. He then accepted a position as one of the staff of priests at Trinity Church, New York, and he has remained on this staff from 1893 to the present time, having of late years been the senior curate at Trinity Church. The date of the commencement of his new duties in Chicago has not yet been announced, but he is certain to receive a hearty welcome from the clergy of the diocese when he does take up his residence at St. Peter's. St. Peter's parish is the largest in Chicago, and has been the largest for several years.

A junior department of the "Episcopal Athletic League" has been started, among the boys of the various Chicago parishes interested in base-ball among boys. The conditions of membership are that the boys must be members of some Church Sunday School, and must attend at least two Sunday services each month. The parishes already represented with uniformed teams are the Church of the Advent, the Church of the Epiphany, St. John's Church, St. Martin's Church, St. Paul's Church, St. Peter's Church, and Trinity Church, Chicago. The membership will include twelve parishes, by the time that the plans are completed. Some very interesting games have already been played on Saturday afternoons. No Sunday playing is allowed, of course, by members of the league. Mr. John J. Bott, of the Epiphany team, is the chairman of the league, which is to be called "The Episcopal Sunday School Base Ball League."

A very important meeting of the diocesan board of missions was held on the afternoon of Thursday, June 20th, in the Church Club rooms. The treasurer reported that there was available for the purposes of the board's work the sum of $18,273, which is over $4,000 more than was available at the corresponding meeting last year. The Rev. S. B. Blunt was elected secretary of the board for the year. The following Executive Committee was appointed by the Bishop: The Ven. Archdeacon W. E. Toll, the Rev. W. O. Waters, the Rev. Z. B. T. Phillips, the Rev. Dr. J. H. Hopkins, and Messrs. W. H. MacHarg, C. E. Field, J. H. Bunnell, and J. T. Bowen. The stipends of the various diocesan missionaries were all renewed, and an appropriation was placed in the hands of the Bishop to organize a new and aggressive work among the Polish Catholics of Chicago. A gentleman, who has lately bought two well-built houses opposite the Cathedral, on Peoria Street, has offered the Cathedral the free use of both houses until the coming spring, and volunteers to give them outright to the Cathedral in the spring if they can be moved from their present lots. The diocese owns a vacant lot adjoining St. Mary's mission house on Washington Boulevard, now used as a park for the children of the neighborhood, which could be utilized for this unexpected gift. These houses are valued at from $8,000 to $12,000 apiece. This generous donor is not a Churchman, but has been watching the renewed work at the Cathedral, and evidently believes in it, thoroughly. A gift has been received from former parishioners of the Cathedral which will enable the Bishop to install a complete steam heating plant, at an estimated cost of about $3,500 during this summer.

The boys of the Chicago Homes for Boys have scattered for the summer. About 60 of them have gone to a well-located farm on the shore of "Twin Lakes," near Muskegon, Michigan, where they will spend the next two months in tents, provided mainly by the generosity of members of Grace parish, Chicago. The working boys have for the most part found temporary boarding places in the city or suburbs, as the entire row of buildings on Adams Street is to be equipped with a fine hot-water plant during the vacation. Substantial progress is being made by the

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DEATH OF DR. GEORGE M. PRENTICE

Organist for Many Years at St. Mary the Virgin's

SUMMER NOTES FROM NEW YORK

The Living Church News Bureau
New York, June 24, 1907

A NOTABLE figure in the history of ecclesiastical music in this city for many years has been taken away in the person of Dr. George M. Prentice, who died suddenly of paralysis at his summer home in Southport, Conn., on the 20th inst. Dr. Prentice in the early seventies was at the seminary at Middletown, Conn., with the intention of eventually taking Holy Orders. Father Brown, who was at that time beginning his work at St. Mary-the-Virgin's, asked him to come to New York to assist in making the services musically beautiful. Dr. Prentice consented and from that time devoted himself and his great musical gifts with entire self-sacrifice to the work of raising the music of the Church to the highest excellence. The doctor was convinced of the possibility of adapting the elaborate French and other continental services to the liturgy of the American Church; and whether one agrees or disagrees with that idea, and whether one likes or dislikes that style, all must acknowledge that the very best that could possibly be done was done and is still being done at St. Mary's, and as a result of Dr. Prentice's devotion, knowledge, and ability. A few years ago he was seized with paralysis, which made the active participation in his work most difficult; for some time, however, he still continued to direct the music of the Church of St. Mary-the-Virgin in its new home in West 46th Street. Dr. Prentice was a member of the Board of Trustees of that church and was also director of the music in St. Mary's School. The solemn requiem Mass was celebrated at St. Mary's on the 24th at 10 A. M., the rector, Dr. Christian, being the celebrant.

The summer aspect of Church work in this city practically commenced yesterday (23rd). At St. Bartholomew's, as last year, the seats in church on Sunday mornings at 11 A. M. will be entirely free, the full choir will assist, and special preachers will be heard.

On Sunday next, at the Cathedral, open-air services will be commenced, and the Rev. John Campbell of Kingsbridge will preach.

At the Church of the Transfiguration the services will be continued as usual, and Dr. Houghton, the rector, will be in town all summer.

There are no closed churches any longer, for which we may be thankful. Rather is the case that a strong and successful effort is being made to provide suitable services and ministrations for the teeming population which has to stay here, whatever the temperature may be, and to attract the thousands of visitors who make New York more and more their summer resort for recreation and pleasure.

The Missionary Thank Offering at St. Mary-the-Virgin's amounts to $1,500. It is hoped by the authorities that the Men's Offering from this city and neighborhood may approach a quarter of a million.

Services on the steps of the Custom House in Wall Street have re-commenced under the successful superintendence of the Rev. William Wilkinson.

It is reported that the Rev. A. L. Wood has resigned the rectorship of St. Paul's Memorial Church, Tompkinsville, Staten Island.

The exterior of the Church of the Heavenly Rest is being cleaned up and renovated.

A service in connection with the Actors' Church Alliance was held at St. Chrysostom's Chapel on the 21st inst. at 8 P. M. Besides the Rev. Thos. H. Sill, vicar, and the other clergy of the chapel, Bishop Partridge and the Rev. Dr. W. T. Manning were present and made inspiring and helpful addresses. There was a large attendance.

The Right Rev. the Coadjutor Bishop, went to his summer home at Easthampton, L. I., last week, until October.

"NEVER, surely, is our Master more truly glorified and more powerfully commended, than when He is seen to be the living secret of a life which amidst familiar, nay, commonplace surroundings, is lived in a bright detachment from self, and service for others, in His Name."—*Bishop of Durham.*

A NOTABLE EVENT

The Unveiling of the Medallion Portrait of Bishop Hare and the Visit of Bishop Tuttle to All Saints' School

NO year has been more marked in the history of All Saints' School, Sioux Falls, S. D., than the one which has just closed. As if to accent the gratitude of the School and its friends for the return in health and new hope of Bishop Hare to his field of work and his home, came the placing in the chapel of the marble medallion, and, because of that, the honor and the pleasure of the presence of the Presiding Bishop.

Bishop Tuttle's first public appearance in Sioux Falls was at Calvary Cathedral the afternoon of his arrival, Tuesday, June 11th. The address was to "Christian Workers," a choice of subject which suited well with the impression made at once by Bishop Tuttle. To many his name had long been suggestive of episcopal dignity; but, as he came forward to the chancel steps and his voice broke the silence of the church, everyone thought with satisfaction of the man more than of the prelate, and of his work in Utah, Idaho, and Montana in the early days, not of his position in the House of Bishops. The impression produced by his voice and eyes was immediate, delightful, final—of manliness, vigor, keenness, and kindliness.

At seven o'clock Wednesday evening came the special ceremony of this commencement week. Cards had been sent to all the Bishops of the Church and to others; and those present in the chapel were the visiting clergy, the trustees, alumnae, and faculty of the School, the graduating classes, and also several friends from town.

MISS PEABODY'S ADDRESS.

Miss Peabody, as Principal of the School, spoke first, telling briefly of the beginning of the medallion fund.

"The ideal and purpose of the founder of All Saints' School are at least suggested by the chapel windows and the School name. We have always had the central chapel windows, the Good Shepherd seeking, the Good Shepherd finding, the object of His search. We wanted another window which should, in some degree, express the truth implied in the name—All Saints. Acting on the principle that what one wants one should work to get, we began raising a fund to buy an All Saints' window.

"Our plans were only well begun when one of the dear members of the school, Mabel Natwick, was taken away from us, and through the tender love of her parents, the Angel of the Resurrection daily speaks to us of her and our blessed hope of everlasting life. A little later, another window was placed in grateful memory of two benefactors of the school, Mr. and Mrs. Felix Brunot.

"Thus the windows were put in place without our help. What became of our plan? The matter was laid before the School and the prompt, unanimous decision reached, that we use the accumulated fund for something connected with the chapel and with Bishop Hare. Miss Scudder, the artist whom we consulted, suggested the medallion portrait, subject to the consent of Bishop Hare—not quite an easy thing to get; for his mind was divided between a delicacy of feeling that did not quite approve the putting of the portrait on the chapel walls, and appreciation of the love from others that wanted it done. Appreciation prevailed, and to-night we have come to the consummation of many months of loving effort on the part of the Alumnae Association, helped by other friends."

ADDRESS BY MISS HUTCHINSON.

Next Miss Hutchinson, as president of the Alumnae Association, delivered a presentation speech.

"*Gentlemen of the Board of Trustees of All Saints' School:*

"As president of the Alumnae Association of this institution, it is my happy privilege and great pleasure to offer for your acceptance this evening a medallion portrait of our beloved president, Bishop Hare.

"When the Association was first organized, two years ago, we had as our end and aim the completion of the work undertaken by the School some years ago. Our object being the placing of this portrait in the School aroused such enthusiastic interest on the part of his girls, that it has taken but this comparatively short time to accomplish our purpose.

"It seems to us particularly fitting that there should be placed here the likeness of him who has been our greatest inspiration for so many years, and whose life has been the source of higher ideals of living to all who have come in daily contact with his noble character.

"We place it here on the wall of this chapel, where are instilled by the earnest addresses of our Bishop, lasting lessons of good and right living, of gentleness and of love.

"The work of our dear Bishop is too well known throughout the country to need any review on my part. To those who know him only as Bishop of South Dakota, this portrait will be simply a likeness of the founder of All Saints' School; but to us who have lived near him, it means far more, and it is cause of much gratification to us that we have been able to realize our hope and desire—culminating to-night in presenting to our *Alma Mater* this gift of the Bishop's many friends and daughters.

"We ask you, gentlemen, to accept it as a token of our keen

appreciation, our deep affection, and our lasting gratitude to our own dear Bishop."

When the curtain was drawn aside and the portrait could be seen, people felt that the artist—Miss Janet Scudder of New York—had made a success of her work. The likeness is excellent, the execution dignified and beautiful.

After the unveiling, a selection was sung by Miss Blackman of the class of 1899, and the Bishop Assistant accepted the gift on behalf of the Board of Trustees, with that sincere feeling which is never more evident or more pleasing in his speeches than when he is speaking of his Senior Bishop.

BISHOP JOHNSON'S ADDRESS OF ACCEPTANCE.

"I am confident that I am saying what is in your hearts when I say that the occasion which brings you here to-night is one of the very happiest which you of this School of countless happy experiences and blessed memories have known or ever shall know.

"You are not here to honor one already honored much in Church and State. You are here to bring a tribute of love which none so much as you have a right to bring; the tribute which children may bring to the loving father; which the members of a family may bring to him who, through long years, has been the family's guiding, guarding head. It is the family feeling which makes All Saints' School unique.

"You have not come to-night to honor Bishop Hare. The greatness which he has achieved and the greatness thrust upon him is not in your thoughts at all to-night. You are not here to bend the knee in adoration to a dignitary of the Church. You are not here with faces turned in admiration towards the person of a man whom all who know him everywhere admire. This is not an ecclesiastical nor a civic function; it is a family affair. There is something more worth while than adoration. There are men and women who are surfeited with admiration, yet their hearts are breaking every day for love.

"You are not here to adore nor to admire. Your eyes grow moist to-night with such joyous, loving tears as moisten daughters' eyes. Your hearts grow warm with loving warmness such as kindles in the hearts of daughters. You are children of a happy family, some of a younger, some of an older growth, come back with faces all aglow with love to meet again those who some time were members of the family—yes, and who are members of it still; and to greet with loving greetings him who made the home—him with whom you shared, some for longer, some for shorter season, the joys of family affection, tenderness and confidence. This is a family affair. You are come to receive not the benediction of an ecclesiastic, but to receive again the blessing of one who has been to you a very father, and to be commended again by a father's sweet solicitude to Him who is able to keep you from falling, and to present you faultless before the throne of His glory with exceeding joy.

"In your hands you bring a gift, as pledge and token of your love. In behalf of the Board of Trustees I accept and thank you for the gift. We gladly give you leave to place it here upon the walls of this chapel where, as the years come and go, the daily morning and evening family prayer is wont to be made. We bid you leave it here in this room consecrated by the sweet services of many hallowed years, and where your hearts and his have burned together as you have communed with one another and with Jesus, and have sought for grace to go 'from glory to glory' and in all things to grow up into Him. We thank you for the gift; and we ask you in bestowing it and in pledging your love and loyalty anew to its founder and its head, to pledge yourselves anew, also, to this splendid School. Too sacred almost for words have been the silent processes by which Bishop Hare has builded himself into every fibre of this All Saints' School's sweet life. It has been almost as his first-born to him. In it has been his home. In it he has found his greatest happiness; absent from it he has borne it in his heart and has crowded it in prayer and supplication up to God; absent from it he has hasted to return to it as Paul hasted that he might reach Jerusalem for Pentecost. We join our thanksgiving with yours, friends and alumnae of the School, that God in His good providence has given dear Bishop Hare back to us and you, almost from the grave and gate of death. And we join our prayers with yours that he may long be spared to this home which loves him and to this home he loves; and that All Saints' School may go on through the years that are to be 'from glory to glory,' building better up to best."

BISHOP TUTTLE'S ADDRESS.

Bishop Tuttle then gave the chief speech of the occasion. His words touched deeply the hearts of the devoted friends of Bishop Hare. The peculiar interest of Bishop Tuttle's address is best understood from the speech itself:

"It was an honor to me that my brother and your president united in sending me an invitation to be present with you to-day, and it is with much pleasure that I have come up along the winding way of the Missouri River and along the rapid waters of your own Sioux, that I may be associated with you in the placing of your beautiful gift on the walls of the consecrated chapel of your *Alma Mater*. It is a personal kindness to me that you have let me come.

"It is more than a generation—thirty-seven years nearly—since the lives of your Bishop and myself began to run to some degree along side in our work and our duties and our aims. We were young men when we began thus to stand side by side. We are growing old men now, and still God has spared us to stand side by side to-day.

> "'Slow pass our days
> In childhood, and the hours are long
> Between the morn and eve; but in age
> They fly, till days and seasons flit before the mind
> As flit the snow-flakes in a winter storm—
> Seen, rather than distinguished.'

"Our years go rapidly now, and they are like the swiftly flowing water down on its way to the ocean of eternity.

"Indeed it was a kindness to let me come.

"If I tell you of a lad, born in a distant eastern home, whose father himself was a clergyman busy with his pastoral and spiritual guidance of the souls of men, and busy also as a theological teacher in preparing young men for the ministry of the Church, and whose mother had transmitted to the lad the spirit and not a little of the power of one of the foremost Bishops of the American Church, Bishop Hobart; and if I should tell you that when the lad grew to be a youth and a young man, following along his father's footsteps, he decided to be a minister of our Lord and Saviour Jesus Christ to the sons of men; and if I should tell you how, in his first pastoral work he won particularly the children to his side, because he sympathized with them fully in his heart and had the facility of wonderful and apt illustration to bring things home to the brain of children, and so was one of the greatest pastors for children in the city of Philadelphia; and if I should tell you how that young man came out through the Mormon land in a visit to our Western missions and found me there in Salt Lake and visited our Sunday Schools and Day Schools and brought that zeal and power to the children and captivated all their hearts; and if I should tell you how, when the great missionary work demanded that some one with broad knowledge of the missionary work of the Church should take up the important post of Secretary of the Foreign Committee and the Board cast their eyes all over this land, their choice fell upon this lad of ours who had grown to be the faithful pastor and wonderful leader of missionary work; and if I should tell you how successfully this young officer conducted the foreign missionary work for years; and if I should tell you how that, finally, in the House of Bishops we were casting about for some one who should combine a love of both foreign and domestic work, some one to look after the neglected red men who were making their home on the broad prairies as well as the few white men in this distant land, and the choice fell upon that young man who was conducting the foreign missionary work; and if I should tell you how, nearly thirty-five years ago, he came, one bred in the culture and refinement of an Eastern home, to a work demanding, as I know myself, more or less of hardship and more or less of obstacles great and manifold and persistent and continuous, and yet facing all these, never flinching and never turning back, and so, in all these years, has been by God's kindness and merciful help permitted to labor here; and if I should tell you that, when the great missionary work of the Church needed some one to go with a kindly heart and a clear brain and a firm hand and somewhat of the courtesy and discretion pertaining to diplomacy and statesmanship to that wonderful country of Japan and compose matters that were in difficulty and dissonance and disorder there, and Bishop Hare was chosen to go away from his own work to attend to this foreign missionary work in Japan; and if I should tell you how all these almost thirty-five years, without flinching, cheerfully, hopefully, faithfully, he has gone on doing the work that God has laid upon him to do; once more, if I should tell you that we two, old men now, who began side by side as young men thirty-six years ago, are in the House of Bishops and he with only four ahead of him in seniority; when I recount all these things of the lad of Philadelphia, I am sure you are ready to join with me in thanking God for the life of that lad and that man, and you are ready to join with me in praying earnestly to Almighty God that his useful life may yet be spared by His mercy, and with the kind help of the Assistant Bishop that God gave to him, to live *ad multos annos* until the peace and the love and the home coming that are being prepared by the blessed Lord and Saviour Jesus Christ."

BISHOP HARE'S RESPONSE.

After Bishop Tuttle was seated, Bishop Hare came forward. Every one must have been feeling with him that this was a trying moment. The Bishop controlled his voice with difficulty as he began, "I am so much touched and overcome by this most generous tribute, that I shall go all to pieces unless I indulge in a little bit of humor."

The chapel full of people listened with comprehension and entered gladly into the Bishop's spirit as he went on to say: "All eyes are directed this evening to the beautiful marble medallion portrait, so fresh and so new—and I, the old stand-by, am utterly forgotten and neglected. And yet, wonderful to say, I am not a bit jealous. I am only inexpressibly grateful and happy. You who have done for me this gracious deed, have done in my behalf a thousand other loving, gracious things. This deed is peculiar only in this: that it required several years of preparation, much concerted action between distant persons, and a large amount of money.

"In founding this institution, I simply laid the foundation. I can never forget those who have wisely builded thereupon and thus

THE PRESIDING BISHOP AND THE BISHOPS OF SOUTH DAKOTA.

have done a far more important work. Two controlling thoughts come to me on this occasion; and I do not know how I can better conclude what I have to say than by giving you two quotations which express these thoughts. The first, from a popular writer, I have for many years had pasted up above photographs of some of my friends: 'I count myself in nothing else so happy as in a mind remembering my dear friends.' The second quotation is from the Holy Scripture, 'Let me, as never before, preach Christ Jesus, our common Lord, and myself your servant for Jesus' sake.'"

BISHOP TUTTLE'S ADDRESS TO THE SCHOOL.

Between this ceremony and the regular commencement exercises, came half an hour of chat on the lawn in front of the School. Bishop Tuttle's address had been looked forward to ever since his coming was announced two months before. No one was disappointed. When he began in his deep voice, "I belong to ancient history. You must pardon me if I pronounce my Latin in the old way," people at once recognized his humor, and, before the address was half finished there was that sympathetic atmosphere through the room that made the audience ready, at a suggestion of a joke, to ripple into delighted laughter.

The text of Bishop Tuttle's address was, *"Non Ministrari sed Ministrare."* He brought out the Hebraic use of the negative in the first clause, not in denial or prohibition, but to emphasize the thought of the following clause. He said that in some ways women should be ministered to; that he was a firm believer in women's rights of a certain sort—in their rights, for instance, to a seat instead of a strap in a street car careening around corners, in their right to be ministered to when there were heavy suit-cases to be carried. He laid unmistakable emphasis upon the civilizing influence of men's chivalrous little services to women; and then he went to speak of how women ought likewise to minister. He spoke of their influence in the home, in society, and upon public opinion, laying great stress upon the latter and urging women's study of the economic and political questions which touch the morals of all life to-day and concerning which a woman's disapproval or her good opinion can have such weight.

The address had been so delightful that there was a sigh of disappointment when the audience realized that it was already ended. People have been quoting it ever since.

A MEMORABLE OCCASION.

It is pleasant to recall and to mention the several ways in which this occasion proved itself a memorable one for All Saints' School and the district of South Dakota. For the first time there were three Bishops together in Sioux Falls; for the first time, the Presiding Bishop was here. The completion of the marble medallion was the initial work of the Alumnae Association organized two years ago, and the enthusiasm which their success has aroused will make the Association certain to be strong and loyal. The photograph of the three Bishops taken in the chapel gives concreteness to an idea which came to many at this time—the distinct individuality of these three men with their common possession of something which endears them especially to the Western people among whom their episcopal work has been cast—unstudied simplicity. To those who care for the quality in itself and care for it in these men individually, the effect of the three strikingly different personalities together was to strengthen a conviction that simplicity of heart and genuineness of manner are incomparable gifts. What was brought out in regard to the interweaving of the lives of Bishop Tuttle and Bishop Hare, and what was suggested of their brave labors on the frontier, touched the sympathies of the audience and stimulated their imagination. Last, and chief, to be mentioned last as well as first, was the sense of gratitude for the safety and cheering presence of Bishop Hare.

REGRETS COME TOO LATE.

[*Continued from Page* 294.]

been subscribed and the administrative trustees are in a position to consider any plans to be formed about the use of the property. The response to this private appeal has been a guarantee of about £15,000, to which past and present members of the Wells Theological College have contributed; and now that the purchase has been effected, the Bishop feels in a position to make a public appeal to members of the Church of England for their generous assistance. It is his hope within the next few days to form a committee of people in the County of Somerset who will coöperate with him in endeavoring to obtain the funds that are now needed. Subscriptions may be sent either to the "Glastonbury Abbey "Fund" at Messrs. Stuckey & Co.'s Bank, Wells, or to the Bishop himself. J. G. HALL.

IF ALL MEN acted out the precepts of the Sermon on the Mount, the kingdom of heaven would come near to being realized on earth. If one enacts them in a world where they are counted foolishness, martyrdom may be his destiny, but none the less his duty; and this is only possible through the communicated energy of Him who is not only our far-off ideal, but also our very present Help.—*Selected.*

DOLEFUL NOTES FROM THE ADDRESS OF THE BISHOP OF MONTANA

No Interest in the Courts of Appeal—Doesn't Want Provincial System—No Change Desired in Marriage and Divorce Canon

COURTS OF APPEAL.

IT is generally considered that it would be wise to provide Courts of Appeal, for the proper protection of the rights of the clergy, and the adjudication of questions relating to doctrine. I presume it will be the best to enact such legislation. But I do not feel much interest in it. We have not had many ecclesiastical trials in the past. I trust we shall have fewer in the future. There is never a disposition to do injustice to any clergyman, no matter what he is called to account for. Let courts be constituted as they may, I believe we can always trust the Church to be true and just in all her dealings with her children.

PROVINCIAL SYSTEM.

There are a good many Churchmen who believe we ought to adopt the Provincial System, and divide the Church into seven or eight districts, which should have a certain amount of authority delegated to them in matters of legislation, and in carrying on missionary work. I am not one of that number. I see no reason why we should divide the Church in this land into Provinces because the Church under the Roman Empire did it, unless there is something in present conditions to make it desirable. And I do not think there is. One argument in favor of it is that it would prepare the way for the reduction of the membership of the General Convention. That can be done without resorting to the Provincial System. Another argument is that the missionary work of the Church would be better done, and the interest of Church people more largely enlisted if its management were committed to the dioceses making up the province. I do not believe it. We have our Missionary Departments now, for the stirring up of missionary interest, the discussion of missionary questions, and the finding out of missionary needs. They seem to be working well. Let us try them for ten years longer. Let us not exchange a well-working reality for a *doctrinaire* theory. There is strength in the General Convention as representing the whole Church. There is power in the Board of Missions, which by reaching out and caring for the work in every diocese and every missionary district, at home and abroad, binds us together in a common bond of unity for the accomplishment of one holy purpose. I fear the adoption of the Provincial System might divide us up into cliques and parties. We do not want that. There may be differences, but not divisions. We do not need new machinery, but a better use of what we have. We need a stronger faith, a larger purpose, greater zeal, an enthusiasm that never tires, and then we shall make the Church what her Divine Master and Founder meant it to be for the world.

MARRIAGE AND DIVORCE.

I suppose the Canon on Marriage and Divorce will come up again for discussion and proposed amendment. I shall vote to keep it as it is. For I believe it correctly represents our Saviour's teaching, and I do not think it safe to go beyond that. If His words imply that the innocent person in the case of a divorce on the ground of adultery, may marry again, as I believe they do, we have no right to enact legislation to the contrary. Our present canon allows that, yet it is so guarded by requirements and conditions, that practically there will be no marriages of divorced people by the clergy of the Church. I am glad of it. I wish the canon might be kept as it stands.

BISHOP SCADDING'S FIRST CONVENTION ADDRESS

Optimistic View of Oregon's Future

THE Right Rev. Charles Scadding, D.D., delivered his first annual address to the diocese of Oregon at the opening of the Convention on the 11th inst. Bishop Scadding said:

OREGON'S GREAT GROWTH.

"The opportunities for the growth of the Church in Oregon are magnificent. Everyone knows of the remarkable developments in that part of our state through government irrigation projects and proposed railways. The population is increasing rapidly. It is reported that 20,000 homeseekers came into Oregon since the first of the year. I have made it a point to spend some time in the tourist cars bearing immigrants into Oregon, and I have been much pleased at seeing the sturdy class of new citizens who are coming here.

"They are not that unfortunate class from foreign shores who present such difficult problems to Christian workers in New York and Chicago. They are for the most part well-to-do, educated, progressive, and with the backbone and grit to leave comfortable surroundings in the East and Middle West and come here, where land and air and water and freedom are freer. These are good citizens who are filling up eastern Oregon, the kind we want, and I believe that religious work should keep pace with the progress in the line

of better educational facilities, the development of material resources and the general activity of commercial life.

SPIRITUAL QUICKENING.

"While Oregon is health-giving, and the climate invigorating, and the country beautiful beyond description, and clergymen who cannot stand the climate elsewhere may do good work here, yet I would not have the diocese regarded as an 'ecclesiastical sanitarium.' We need healthy men, in all the vigor of young manhood, who can endure hardness and be happy in the day of small things. Above all, we need men of character and with well assured loyalty to fundamentals. Not every priest can be a scholar or very learned, but even the exigencies of the mission field do not justify the acceptance of men who do not know definitely what they have to do and what they have to preach. We shall not get the increase of workers we need without a religious revival and spiritual quickening. I think there are signs of its coming.

THE MISSION FIELD.

"We believe in foreign missions, but we must not lose the vision of the missionary opportunity in this state. While fidelity to the Master's call requires that the Church should see to it that the gospel is preached in distant places of the world, fidelity to His will alike requires that those who are nigh be husbanded in the fold, and that those who gather about the steps of the dwelling-house should not be forgotten nor neglected. While it may be true that Oregon became a diocese many years too soon, yet let us not whine about it, but let us take up our burden bravely, trust in God and do our best.

THE DIOCESE A FAMILY.

"Let me impress upon this Convention, as I have tried to do upon all our parishes and missions, that Oregon is no longer a missionary jurisdiction but a regularly constituted diocese, and as such must become more and more self-supporting, although essentially missionary in character. Let us enlarge our interests and sympathies, and get away from mere narrow parochialism.

"The diocese, remember, is the unit of the Church life, and not the parish. Let us encourage this diocesan family life, and let each member be interested in all. Our family fund is known as the diocesan mission fund. Into this fund let every member give liberally and from this fund under the direction of the Bishop and the Board of Missions let us appropriate to our different children—these silent, struggling missions—as liberal allowance as may be, encouraging them in every way to become self-supporting.

EXPRESSED APPRECIATION.

"I desire to express my heartfelt appreciation of the generous and loyal coöperation, of the unfailing courtesy and sympathy which has been shown me by clergy and laity alike in all parts of the diocese. By the hearty, loving way in which you have one and all come about me, by the many kindnesses shown to Mrs. Scadding and myself, you are enabling me to feel that I am what in my heart I long to be—not the Bishop of a faction of the people or a section of the country, but in deed and in truth a father in God to the whole diocese.

"Singly and alone we can accomplish little. Divided we fall. Together we can accomplish great things for Christ and His Church in this 'garden of the Pacific Coast.' Cares have no weight and burdens no weariness with your strong hands and true hearts to lighten the load."

FROM THE ADDRESS OF THE BISHOP OF VERMONT

Lack of Candidates—Sectarian Monopoly

SPEAKING of the number of candidates furnished by the diocese for orders the Bishop said:

"As a diocese we have been sadly deficient in providing candidates for the ministry. In 13 years and a half, I have only admitted seven Vermont men to deacon's orders—about one in every two years. (The average will be really less than this, for there are no ordinations to the diaconate in sight within three years.) One of these seven has been previously in the ministry of another religious body. Only three of them were sons of Church families. This I feel to be one of the points where my episcopate has been a failure. I do not believe that all the blame rests with the Bishop. With never a candidate from most of our parishes, there must be a lack of appreciation of the dignity and the need of the ministry among our people. We cannot expect (especially with the tide of population flowing the other way) to recruit our ministry entirely from outside our borders. Yet this is practically what we have been trying to do. Of the 34 clergymen on our active list only six are Vermonters."

SECTARIAN MONOPOLY.

In conclusion the Bishop said:

"During the past 12 months the Church in Vermont has been warned not to promote sectarian strife by seeking to establish itself in smaller places. This was (so far as regards our Church) the substance of a report of the Vermont Inter-denominational Comity committee presented at Montpelier in November, and also a report on Church federation in Vermont published in the first annual report (for 1906) of the executive committee of the Inter-Church Conference on Federation. (Reunion, when it comes, we may hope will do away with these long and awkward names.) This report says 'that the investigations made by the comity committee and under the direction of the Carnegie Institute of Economics and Sociology concur in the strong inference that while the propagandism of the Protestant Episcopal Church in small towns is commendable in zeal, it is of doubtful Christian worth. It has too often bred sectarian strife.'

"In reply to this I desire to say on behalf of the Episcopal Church of Vermont three things:

"First, that we are not minded wantonly to make war on or to disturb any who are honestly content with what we regard as inadequate systems of the Christian religion—imperfect (we honestly believe) according to the intentions of our Lord Jesus Christ; we are not bent on proselytism;

"Second, that we deem it our bounden duty to follow up as far as possible our own people in places, large or small, where they are deprived of the ministrations of the Church to which they have a right, and to welcome to the orderly system of doctrine, discipline, and worship represented by the Prayer Book those who seek its privileges;

"Third, that our witness to these principles (if they were mere preferences, we should have no right to insist upon them) is in the interest both of the maintainance now of positive and definite Christianity beyond the borders of our own communion and of Christian unity in the future. Without the fixed standards for Christian belief and life to which the Prayer Book bears witness (guaranteeing large liberty within definite limits), it is not too much to say that Protestant Christianity would be in a very different position from that which it now holds. Take for example two obvious points: (1) the question of marriage and that of divorce (I will not write or speak of the two things as if they were naturally connected one with the other—"Marriage and Divorce"); (2) the growing observance of the seasons of the Christian year, with the commemoration of the great truths of the creed thus brought one after another before people's minds. The Church standards affect many who own no allegiance to her. Then we are perfectly sure that any solid and healthy reunion will be based on a recognition of the principles for which the Church stands. There follows the obvious duty for us all, clergy and laity—in parishes or missions, or as isolated representatives of the Church—to be true, really true and loyal, in practice as in theory, to those principles, seeking to build up ourselves, our moral and spiritual lives, on the foundations of our most holy faith and thus in ourselves to adorn and to recommend to others the treasures of truth and grace which we hold dear."

ANOTHER SUCCESSFUL W. A. MEETING.

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committee, which is raising the $25,000 needed to secure the noble gift of $15,000 from the treasurer of the Homes, for these indispensable improvements.

The Rev. E. H. Merriman, who for about three years has been assistant at the Church of the Epiphany, has accepted the call to Hinsdale, and will begin his duties as rector of Grace Church parish in that suburb on the 1st of September. The Rev. Dr. F. J. Hall, of the Seminary, will assist during the fall and winter on Sundays at the Church of the Epiphany.

TERTIUS.

THE VISIBLE and the invisible members of our Father's household—those whom we see on earth, and those who are unseen, yet so near all belong to One great Family, but those that are invisible are most in advance, and we are to be followers of them. The Blessèd ones in Paradise are out of sight, a thin veil hides them from us, but they are close to us, as a "cloud of witnesses." They, even as we, are in Christ, branches in the Vine, members of the One Body. They are freed from the temptations of the world, but in other respects they are still *One with us*. Form the habit of thinking of the Saints, love them, dwell on their love. Think of those you loved on earth, how happy their spirits are now that they are free; how they love you and are with you still. Think of the blessèd ones till their quiet rest shall seem to come into your own troubled soul. Think of the blessed ones, doubtless thinking of you and praying for you. Rise up through them to Jesus Christ Himself, and through Him to the Father. Our losses are gains. Those within the veil have power with God. It becomes a new life when we think of those at rest—that our wants are brought before God by them in a way they could never have been while on earth. We are all on their hearts.—*Bishop G. H. Wilkinson.*

HOW BLESSED to have those we love in Paradise, to have this link with the unseen world! Let us try to realize their present life—a life of peace and rest, of continued prayer and worship, and of joyous thanksgiving. Then let us remember that they are around us now in a true and real way as a great cloud of witnesses, while we are running the race set before us. What strength it may give to our life to have those whom we have known and loved behind the Veil!—*Selected.*

DIOCESAN CONVENTIONS

DULUTH.

THE twelfth annual Convocation of the district of Duluth met in the new Pro-Cathedral, where the usual routine of business was performed. At 10 A. M., the Holy Communion was celebrated by the Bishop of the diocese. The Rev. C. C. Rollitt of the diocese of Minnesota was the preacher, and took Proverbs xxiii. 18 as his text, and his topic was "The Interesting Development of Church Life in Minnesota."

The Convocation being duly called to business, the great subject of the creation of a new diocese was properly considered and formally acted upon. The Convocation, with the consent and approval of the Diocesan, accepted and adopted the constitution and Canons of the diocese of Minnesota as its own constitution and canons. Under this new form of organization the Convention proceeded to the election of the necessary and usual officers of an independent diocese and elected, beside the representation belonging to a missionary jurisdiction, four clerical and four lay deputies to the General Convention.

As representatives of the Missionary Jurisdiction, the Ven. Archdeacon Parshall and Hon. Page Morris were reëlected. The four clerical and lay deputies of the diocese of Duluth were as follows: Clerical—Archdeacon Parshall, the Rev. Dr. Ryan, Rev. B. Brigham (Indian), Rev. A. T. Young; Lay—F. R. Milliard, Hon. Page Morris, J. H. Beatty, M.D., Geo. H. Crosby.

Standing Committee: Clerical—Rev. Messrs. F. C. Coolbaugh, F. M. Garland, Joseph R. Alten, E. H. Murphey; Lay—W. E. Magner, F. A. Brown, J. H. Beatty, M.D., W. D. McKay.

Upon the conclusion of much gratifying and consummate work with the most unanimous action and fraternal feeling, the Convention closed with a brief and heartfelt address on the part of the honored and beloved Bishop, after which the Doxology was sung and the episcopal benediction given.

In the evening a splendid banquet was tendered to the clerical and lay delegates by the Churchmen of Duluth at the Kitchi Gammi Club, during which many excellent addresses were delivered, but especially by the Bishop and the Rev. C. C. Rollit and Hon. Page Morris.

WOMAN'S AUXILIARY.

Thursday the annual meeting of the Woman's Auxiliary occurred in the Pro-Cathedral with a celebration of the Holy Communion and an inspiring address by the Rev. T. P. Thurston of St. Paul's Church, Minneapolis.

During the convention the ladies of the various churches, and the Brotherhood of St. Andrew provided luncheons.

Thursday evening, Bishop and Mrs. Morrison tendered their wonted reception and genial hospitality at the episcopal residence, to the Church people of the diocese who attended Convention, and those who were interested in the accomplishment of the splendid work.

OREGON.

THE opening service of the nineteenth annual Convention of the diocese of Oregon took place on June 13th, in Trinity Church, Portland. Morning Prayer was said at 9:30, followed by the Holy Communion. The sermon was preached by the Rev. D. E. Loveridge of Eugene.

The Convention assembled for organization in the parish house and was called to order by the Bishop of the diocese. The roll being called, 21 clergymen answered to their names, and lay delegates from eleven parishes and missions responded. The Rev. W. A. M. Breck was reëlected secretary, and he appointed, with the approval of the Convention, the Rev. H. D. Chambers his assistant. After lunch the Convention re-assembled at 2 o'clock, when the Bishop delivered his charge.

ELECTIONS.

Delegates to General Convention were elected as follows: Clerical—Rev. Messrs. H. C. Collins, M.D., Geo. B. Van Waters, D.D., J. E. H. Simpson, and Archdeacon Chambers; Lay—Messrs. Frank Spittle, Astoria; Col. John McCraken, Portland; W. H. Smith, Portland; and John K. Kollock, Portland.

Alternates: Clerical—Rev. Messrs. W. A. M. Breck, B. G. Lee, John Dawson, and P. K. Hammond; Lay—Messrs. James Laidlow, Portland; J. A. Sellwood, Salem; W. M. Ramsey, La Grande; J. H. Amos, Portland.

Standing Committee: Clerical—Rev. Messrs. G. B. Van Waters, D.D., J. E. H. Simpson, and P. K. Hammond; Lay—Messrs. G. C. Nicholson, H. D. Ramsdell, and Dr. S. E. Josephi.

Board of Missions: Clerical—Rev. Messrs. G. B. Van Waters, D.D., H. D. Chambers, J. E. H. Simpson, B. G. Lee, H. C. Collins, John Dawson, H. M. Ramsey; Lay—Messrs. H. D. Ramsdell, J. G. Burness, Paul Von Fridagh, J. H. LaMoree, C. N. Huggins, John McCraken, S. H. Gruber.

The following resolution was adopted by the Convention:

"WHEREAS, The diocese of Oregon contains more than 95,000 square miles of territory and more than two-thirds of the diocese lies east of the Cascade Mountains; and

"WHEREAS, That portion of the diocese lying east of said range of mountains contains about 150,000 population, and is growing rapidly in population and wealth, and is capable of supporting a large population; and

"WHEREAS, There are in said territory at this time eleven churches, parishes, and missions; and

"WHEREAS, The Church is weak in said portion of the diocese, and that this weakness is due to lack of financial means to support clergymen in said portion of the diocese; and

"WHEREAS, It is impossible for one Bishop to supervise the work properly for this vast diocese; and

"WHEREAS, The only practical remedy for this condition of things appears to be the setting off said portion of the diocese as a separate missionary district; therefore be it

"*Resolved*, by the Convention of the diocese of Oregon, the Bishop of this diocese, and the delegates to the General Convention to assemble in the city of Richmond in October next, be and they are hereby asked to petition the General Convention to set off as a separate missionary district, all that part of the diocese of Oregon lying east of the Cascade Mountains, and this Convention for itself and for the diocese of Oregon hereby consents to the setting off said portion of the diocese as a separate missionary district, and petitions the General Convention to so set off said portion of said diocese, and that the General Convention take jurisdiction of said portion of the diocese in accordance with the Canons of the Church."

A Sunday School Commission of eight new members was appointed: Clerical—Rev. Messrs. F. C. Williams of Medford, J. E. H. Simpson of Portland, John Dawson of Portland, and B. G. Lee of Salem; Lay—Messrs. F. S. West of Portland, A. E. Gantenbein of Portland, G. C. Nicholson of Portland, and A. C. Newill, of Portland.

In view of the fact that the Seventh Missionary Department, the United (International) Clericus of the Pacific Northwest, and the twentieth annual convention of the diocese of Oregon, have been invited and have accepted the invitation to meet in the city of Portland the second week in May, 1908, the Bishop was asked to appoint a committee of five to make arrangements. The Convention year will close on the last day of April next year, instead of the 31st day of May.

FRIDAY, JUNE 14TH.

A missionary mass meeting was held in Trinity Church at 8 P. M. The speakers were Judge T. G. Hailey and the Rev. William Horsfall of Marshfield on Coos Bay.

VERMONT.

THE 117th annual Convention of the diocese of Vermont was held in St. Paul's Church, Burlington, on Tuesday and Wednesday, June 18th and 19th. On Monday, Evensong was said in St. Paul's Church, followed by a lecture in the parish house by the Rev. J. S. Littell of Keene, N. H., on "Three Hundred Years of American Church History." The lecture was illustrated by a number of stereopticon pictures. Morning Prayer was said at 6:30 A. M. on Tuesday, followed by a celebration of Holy Communion, at which the Rev. G. Y. Bliss, D.D., rector of the parish, was celebrant. At 9 A. M. the Convention met for organization. Immediately after formal organization, the opening service of the Convention, the choral celebration of the Holy Eucharist, was held. The Bishop of the diocese was celebrant, the rector of the parish being epistoler and server, and the Rev. W. F. Weeks, chairman of the Standing Committee, gospeller, and the Rev. G. B. Johnson, chaplain.

At this service the Bishop delivered his triennial charge, the subject being, "The Sacrament of Our Lord's Body and Blood." The business sessions were held in the parish house. The Rev. C. B. Carpenter was elected secretary, the Rev. C. S. Lewis, assistant secretary; Mr. C. E. Parker, treasurer. The following appointments and elections were made: Mr. F. S. Platt, auditor; Rev. G. B. Johnson, registrar; Mr. Elias Lyman, to supply vacancy on board of trustees of diocese; Rev. Messrs. G. B. Johnson, D. L. Sanford, C. S. Lewis, and G. Y. Bliss, examining chaplains.

Delegates to General Convention: Clerical—Rev. Messrs. G. Y. Bliss, D.D., E. P. Lee, W. F. Weeks, W. T. Forsythe; Lay—Kitteredge Haskins, E. P. Gibson, E. J. Ormsbee, F. G. Howland.

Supplementary Delegates: Clerical—Rev. Messrs. E. M. Goddard, P. Schuyler, S. H. Watkins, J. Reynolds; Lay—C. E. Parker, H. W. Allen, S. W. Hindes, F. G. Howland.

Standing Committee: Rev. Messrs. G. Y. Bliss, D.D., S. H. Watkins, W. F. Weeks; Messrs. C. E. Parker, E. J. Ormsbee, G. Briggs.

Vigorous appeals were made by several speakers to the laymen of the diocese to make a worthy response to the appeals of the M. T. O.

A committee was appointed to bring the diocesan canons into harmony with those of the General Convention, and also to consider

any desirable amendments and changes in the same, and to report at the next session of Convention.

A desire was expressed by many of the clergy for a longer session of the Convention to permit more extended discussion of subjects especially of the diocesan missionary work, and also to afford an opportunity to enable the various delegates of a rural diocese to become personally acquainted with each other.

A Sunday School Commission was reappointed to secure more energetic work in this important branch of Church activity. Its members are the Rev. Messrs. P. Schuyler, C. S. Lewis, and C. B. Carpenter, Messrs. H. H. Ross, M. D. Chittenden, and C. B. Stetson.

The Convention adjourned at 10:30 A. M. on Wednesday, June 19th, to meet on the third Tuesday in June, 1908, at Burlington.

OLYMPIA.

THE twenty-seventh annual convocation of the district of Olympia opened with a missionary meeting in St. Paul's Church, Bellingham (Rev. A. W. Cheatham, rector), on Monday evening, June 3d. The Rev. Geo. Buzzelle, a missionary "to the manner born," spoke of his work in Skagit County; the Rev. Rodney J. Arney of the development of the work in his field, one of the points which he served having become self-supporting; and the Rev. E. M. Rogers of his efforts to win the lumbermen at points contiguous to the centre of his activities, Anacortes. These addresses all rang with the true missionary spirit and gave high hopes of the results sure to crown the efforts of these missionaries.

The Convocation sermon, the next morning, was preached by the Rev. Dr. Webb, of Tacoma, and the organization of the Convocation followed, a very good representation of parish and mission by priest and layman being shown at the calling of the roll.

During the session which followed, these appointments or elections were made:

Delegates to the General Convention: Clerical—Rev. J. P. D. Llwyd of Seattle and Rev. Dr. R. D. Nevius of Tacoma (alternate); Lay—Mr. N. B. Coffman of Chehalis and Mr. S. H. Phemmer of Seattle (alternate).

Standing Committee: Rev. H. H. Gowen and Rev. H. H. Clapham and Messrs. B. Pelly and Chas. E. Sheppard.

Examining Chaplains—Rev. Messrs. A. D. Nevius, D.D., H. H. Gowen, J. P. D. Llwyd, and F. E. Howard.

Board of Missions: Rev. Messrs. J. P. D. Llwyd, H. H. Gowen, F. T. Webb, D.D., C. Y. Grimes, A. W. Cheatham, Geo. Buzzelle, and Messrs. MacNamee, McKay, Garretson, Turrell, Kauffman, Coleman, and Plummer.

Registrar, Rev. F. T. Webb, D.D.

St. John's, West Seattle, was admitted into union with the Convocation; and the petition of the diocese of California for permission to use the Revised Version was endorsed, though with some strong opposition.

A committee was also appointed to take into consideration the consolidation of the diocesan fund for Aged and Infirm Clergy with the General Clergy Relief Fund and to report to the next Convocation. The sentiment seemed to be strongly in favor of doing this, though there were reasons for giving the subject further consideration. The treasurer of the local fund reported receipts for the year, with the balance brought forward, $449.01. The principal of this fund is $4,247.61.

The Rev. Mr. Grimes, appointed financial agent of the Men's Missionary Thank Offering, reported having given five months' time, as much as he could spare from other duties, to a careful and general canvas for subscriptions. He met with as much success as could possibly be hoped for, securing $3,100 in pledges, a part of which, $787.60 was paid and is on hand. Had the sum raised been sufficient it would have been added to the fund for episcopal endowment, now amounting to $9,181.60, all invested, and application made for permission to organize as a diocese. But conditions will not yet warrant this step towards independence.

A resolution of love and sympathy was sent by wire to the Rev. W. C. Sheppard and wife, of Vancouver. Their son, a promising boy of seventeen, was drowned and an ususually impressive funeral service was conducted by the Bishop but a few days before the meeting of Convocation.

Among the losses to the jurisdiction during the past year was that of Mr. Robt. P. Maynard a man upon whose sound judgment and strong interest and sympathy in all diocesan affairs, all the Bishops of the jurisdiction have leaned, and that of the Rev. F. C. Eldred, whose life was a willing sacrifice to the end. The resolutions prepared by the committee appointed to take cognizance of these deaths were ordered to be engrossed, copies sent to the families and the same spread upon the minutes.

The Bishop's address, which was delivered at the opening of the afternoon session was concerned strictly with the affairs of the jurisdiction. It was strong and hopeful, its statistics indicating ample reasons for encouragement. The confirmations numbered 407, the largest of any year in the history of the district.

The Bishop plead for the consecration of the rapidly increasing wealth of this region. He was glad to know of the material prosperity of this whole Northwest, but longed to see the Church advance with equal pace. The outlook is bright and he is willing to spend and be spent in the furtherance of the trust in his keeping. But his heart aches to note the opportunities which he has neither the men nor the money to gather.

The Church at Bellingham, now a city of 40,000, is prosperous. At the close of the Convocation the commodious new hospital was blessed by the Bishop. The hospital is finely governed and is making both ends meet. Under the rector, Miss Wilkinson is a most efficient superintendent. A reception, quite generally attended by Church people and citizens, was held in a public hall in the evening, the culmination of a most generous hospitality on the part of St. Paul's parish.

INTERCESSORY PRAYER.

THOUGHTS FOR ST. PETER'S DAY.

ELEVEN years has passed away since the Master's crucifixion, and on the eve of the Passover we find one of His disciples a prisoner. Jesus had warned the twelve, "if they have persecuted Me they will also persecute you," and now His words are being fulfilled; as with the Master so with the servant, for suddenly arrested in his work, the Apostle Peter, at the caprice of Herod, is cast into prison. Night had fallen upon the city, and his dimly lighted dungeon became gloomier still; chained to two soldiers, St. Peter is calmly sleeping—asleep, it may be, for the last time. His fellow-disciple, St. James, had just before laid down his life for the sake of the Gospel—the first of the twelve to meet a martyr's death, and to receive a martyr's crown. And may not St. Peter be the next? At such a period of persecution martyrdom may be awaiting him. When God "giveth quietness, who, then, can make trouble?" And so although the future is dark and threatening, he is able to sleep peacefully, calmly trusting in God, with death staring him in the face. "So He giveth His beloved sleep."

In another part of the city there is a sleepless household: a band of Christians, to whom the captive Apostle is very near and dear, are gathered together, spending the night in earnest intercessory prayer on behalf of St. Peter. They have no thoughts of sleep; a loved one is in danger, and they must plead for him. In the midst of their petitions the answer comes, "Before they call, I will answer; and while they are yet speaking, I will hear." This gracious promise of God, recorded by Isaiah, was literally fulfilled to them that night. St. Peter was delivered by an angel from prison, and given back to his friends, before they had risen from their knees: the well-known incident is read as the Epistle for St. Peter's day. With such an instance as this, who can doubt the reality of prayer? Danger is turned by prayer into deliverance, and a promise into fulfilment. The earnest petitions of the Apostle's friends, and his remarkable deliverance, teach the much-needed lesson of the value of intercessory prayer; how much might be done by earnestness, believing prayer, on behalf of all those whom we know and love. When we kneel at the throne of grace, it is almost impossible to limit our petitions to ourselves: dear ones, who have a warm place in our hearts, ought not to be forgotten then; as we tell our heavenly Father of our own needs and shortcomings, and plead for personal blessings, should we not be reminded of their wants? But then there are others, not quite so dear, but whose needs are quite as great—our friends and neighbors, our companions and those who come within our own circle.

What a great privilege we have in intercessory prayer, and what an instrument for good each praying member of Christ's Church might make it. In every parish there is "an ambassador of Christ" set over God's flock, and for the souls of each he must one day give an account. How sorely he needs the prayers of his congregation, that he may be faithful to the solemn trust committed to him. Let our clergymen, then, always have a place in our prayers, for we little think how much it is valued or what encouragement it gives. And next there is our Church. Let us never enter one without offering a prayer for those who minister, and those who are there ministered to. Oh, what a blessing might be expected, if every one who reads these lines would determine never to attend a service without earnestly pleading, for Jesus Christ's sake, that of those who have been our fellow-worshippers, not one might be missing in the world to come.—*Selected.*

AS WE DWELL upon the memories of dear ones no more in the flesh, the graces of whose characters were wont to shed a gladness over our own life, let it be a sure recompense for our seeming loss to know that they are fulfilling still, in other worlds, their own characteristic ministry of love. The very virtues and graces on which we loved to dwell in this imperfect life are ripening in the Garden of the Lord, to bear their perfect fruit in the fulness of the glory of the Resurrection Day.—*Rev. J. P. F. Davidson.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

JOB, THE UPRIGHT SUFFERER.

FOR THE SIXTH SUNDAY AFTER TRINITY.

Catechism: Second Commandment. Text: St. James v. 11.
Scripture: Job i. 1-22; iii. 1; xlii. 1, 2, 6, 10.

WHEN a man suffers, is that a sure sign that he has been guilty of some sin which has caused the suffering? When a man is prospering, is that a sure sign that he is a good man? Do outer circumstances depend upon goodness? These questions are of universal interest and concern. The book of Job presents an argument in story form which gives an answer to these questions. It is interesting to note that questions which are of vital concern to people now, were raised and answered many hundred years ago. The message of the book is independent of its date or literary form. The character of Job as represented belongs to the patriarchal age. Job, as the head of the family, acts as the priest, and there are no references to the Mosaic laws or institutions. Undoubtedly it was at a somewhat later period that it was put into its final form (xlii. 16). The ancient Hebrew tradition was that Moses brought the book from the land of Midian. Many scholars now think that it was put into its final form about the time of the united kingdom. They incline to the opinion that the book is more or less parabolic in form. Whatever interpretation be placed upon it, the value of the book is unchanged.

As Job is first presented to us, he is a good man who is prosperous and happy. He keeps both of the great commandments of the law. Not only is he just and upright in his dealings with his neighbors, but he feared God and eschewed evil, not for policy's sake, but because of the fact that it was evil. His fear of God had expression. Each Sabbath day he offered the weekly sacrifice, not because he was conscious of wrongdoing, but to make atonement for sins which might have been unconsciously committed. Take the opportunity to discuss the importance of regular attendance at church. It is a matter which should be carefully considered. It is too often simply a matter of convenience and inclination, not of duty. Either it is a matter of vital importance, or it is nothing. Let the teacher think out the matter himself, and then invite a free discussion of the matter in class.

Job was a prosperous and happy man as well as a good one. This exemplifies the fact that it is usual for faithfulness to God to result in happiness and prosperity. The true Christian can and does succeed in life. "Honesty is the best policy," but that is no real reason for being honest. As a matter of fact the young man who acts on Christian principles is in demand in the world of business. So much so is this the case that very often dishonest men pretend to be Christians and put on the outward signs as such. Honesty and trustworthiness are elements which naturally contribute toward success in this world. That in itself is not a sufficient reason for being a Christian, just as it would not justify a man in being dishonest if it could be shown that he would succeed thereby. Ask some pointed questions along this line which will get your pupils to searching for the real ground of conduct. Bring out the one standard by which all acts must be measured, *Is it right?*

The later history of Job makes it plain that it is not possible to argue from a man's outer circumstances to his conduct as between cause and effect. The good man usually prospers, but prosperity is not an infallible sign of goodness. Neither does trouble argue that the one to whom it comes has been guilty of some great sin. Sooner or later sin brings sorrow and trouble in its train, but sometimes trouble is present where there has been no great sin. Were it otherwise there might be some point to the argument put into the mouth of Satan that Job is well paid for his goodness—that as a matter of fact God bribes him to be good.

Neither Job nor his friends understood at first how to reconcile the trouble that came to him with the love and goodness of God. His friends thought that he must have committed some great sin in secret, and they sat by him in accusing silence for seven days. Their accusation disheartened Job. His past experience had convinced him of the love of God for him and he had not doubted that love simply because of the trouble. But when his friends suspected him of evil, he lost heart. He cursed the day in which he was born, and prayed that he might die. He felt that God was not just and loving. Many people have no trouble in believing in the goodness of God as long as they are happy in serving Him, but when trouble comes they accuse Him of injustice, and neglect to do their duty towards Him.

The book of Job gives many arguments to explain the problem of suffering, but all of them are partial and unsatisfactory until God speaks to Job. He shows him that He is wonderful in all His ways. He asks Job if he can understand His great creative works. If Job is unable to follow God's ways in the lower matters of creation, why should he act so unreasonably when he cannot comprehend fully God's ways of dealing with man, the highest of His earthly creation? Since he sees that God is good and great in all else that He does, ought he not to believe that He is loving and good even though He sends trouble? That is to say, the answer to the great question presented in the book of Job is this. God is infinite, man is finite and cannot follow all of God's ways. We see and understand enough of God's ways to convince us of the goodness of His character. Where we cannot understand, we must trust. Knowing then by faith that He is loving and good even when He sends us trouble, we should still in our trouble be true to Him and serve Him.

And what of the result? Job saw that he had been foolish and sinful in accusing God. He repented of his rebellion. But that was not all; he thought of his friends who had been even more mistaken than himself. They had sinned not only against God but against Job, in that they had accused him falsely. They came to Job asking him to present their sacrifices. *When Job prayed for his friends, God turned his troubles into blessings.* The secret of the book lies in that verse. When trouble comes, do not doubt God's love. Knowing that He loves you, look about to see what you can do in the midst of your trouble and in spite of your trouble to help others to serve God. We have two main duties in this world, to love God ourselves, and to help others to come to know Him. To love our neighbors truly we must desire that they come to know God as He is. These main duties are not altered by our circumstances, although our circumstances may alter our opportunities for doing them. It is very apt to be true that the trouble which comes will still leave abundant opportunity for doing these main duties. Sometimes the trouble which seems to shatter all hopes of usefulness becomes the means of greater usefulness in God's way of looking at things. Bishop Schereschewski was cut off from an active life by a stroke of paralysis. He was left the use of a single finger. By the use of that finger he spent years in writing the translation of the Bible into two Chinese dialects. His training especially fitted him for this important work. Without his affliction he might never have found the opportunity for doing it. Less of a Christian hero would have failed to do it because of his affliction.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

MEN'S CLUBS.

To the Editor of The Living Church:

ONLY recently I have heard the remark from a brother clergyman that many rectors do not have men's clubs, because they know or imagine that the Church's Confirmation list and Sunday congregations are not increased from that source. Of course such results depend somewhat on the community in which a club is established.

I am willing to confess that the above hoped for results have not yet come in my two years' experience with a very successful Men's Club, but this fact by no means militates against the utility of the men's club. Men, to-day, all over the land are prejudiced against the Church and the churches. Of course this prejudice is greater in some quarters than in others. Now I maintain that one of the greatest agencies to break

down this prejudice, is a well conducted men's club with the rector of the parish earnestly engaged in its success and coming shoulder to shoulder with his fellow men. While we may not increase our Confirmation lists and Sunday congregations, we certainly are paving the way for such increase, if the Spirit should move these men to turn to the things pertaining to eternal life. Here has been established a point of contact with all sorts of men if the club is conducted on broad lines.

In our club we have our few Churchmen, and a considerable number of Roman Catholics, Methodists, Lutherans, United Brethren, and not a few who are agnostics. These men are bankers, lawyers, artisans, and merchants, and they all meet on a common level. We meet every two weeks in the guild room of the church from October to May. We never fail to have a good address from one of our local men, and then a thorough threshing out of the whole subject by the members of the club.

Of course this takes a rector's time, and no rector who is trying to make his life as easy and comfortable as he can, should attempt to have a men's club. I would advise him to stay at home and read Shakespeare.

But if a rector is desirous of making a short cut to the existing conditions of his community and to what the various men believe and stand for, the men's club will be worth while. It is certainly a shallow and narrow criticism to make on the men's club, that the club is useless because spiritual results are not always and immediately forthcoming. It is decidedly a step forward in aggressive parish work to have a point of contact through the men's club with all the men of one's community, and thus ever be ready for the opportune moment when that kinship may become a spiritual one.

Yours sincerely,

Port Clinton, Ohio, June 18, 1907. EDW. S. DOAN.

IS PLAYING CARDS FOR PRIZES GAMBLING?

To the Editor of The Living Church:

THE Bishop of Kansas as reported in your issue of the 15th, claims that playing cards for prizes is gambling. Bishop Brent a few months ago said something of the same sort, only he thought that a prize of trifling value was legitimate.

Now I would like some information. When I was at school I won a prize for French after examination. Was that gambling? On another occasion I won a prize in a foot-race. Was that gambling?

In later years at the theological seminary, the same one which the Bishop of Kansas attended, I was present at a party in the house of one of the professors. The men guests were given a piece of cloth with needle, thread, and buttons, and at a given signal we began to sew on buttons until a specified time elapsed. The one who had the most sewn on received the first prize, while the one who had the least number received the booby prize, and I won the latter. Was that gambling?

All the above instances involved a trial of skill with a prize in prospect. Where comes in the *moral* difference? I fail to discern any.

I am not in favor of these card-playing parties by any means, but I cannot say that playing euchre for a prize is gambling.

When a person gambles at cards he stakes his money on a chance and runs a risk. But this is not the case when playing only for a prize. No risk is taken nor is there any betting.

It may be condemned as possibly leading to gambling, but that it is gambling cannot with truth be said.

Respectfully,

UPTON H. GIBBS.

LOVE IN THE CHURCH.

To the Editor of The Living Church:

ALMOST a year ago, from the very same retreat where I am now, revelling in the beauty of a glorious sunshine over the sparkling water, I wrote my first letter to THE LIVING CHURCH. It was published under the title of "Love for the Church." The title was not my own, I had but expressed or tried to express the delight I felt in the services of our dear Church. Weak, indeed, was my effort, but a loving Father graciously accepted it and wonderfully blessed His child.

To-day, then (Third Sunday after Trinity) on that wonderful anniversary of the Church, with a heart full of grateful love, rejoicing over the fact that I, even I, should have been brought into Her fold and thus been made partaker of her glorious heritage, I come, not in a spirit of controversy, to refute those who accuse the Church of coldness and of indifference to strangers, but as a thankful, loving daughter, to praise her for what she has been, for what she is to me.

Truly, there has been a time when I did not know her. Her "Christian Year" was a closed book to me; her wise lessons fell on heedless ears; her loving hand knocked at the door of a closed heart. In those days I, too, would have accused her of "coldness to strangers." I would have passed judgment without a thought of how much I was to blame for that misunderstanding of mine.

But He has made the blind to see, the deaf to hear, the stony heart has He changed and has given a heart of flesh instead, and in His unsearchable ways has taught His child new and wonderful lessons.

Within His Church, I found the priceless gift of a wise adviser, truly a "god-given father." Guided and helped by letters which often, at first, in my foolish impatience I thought too cold to show a real interest, I soon learnt to read the lessons that the few lines were meant to convey to me; the loving patience of a true servant of God taught me the sacred character of the priest's office, the beauty of his mission on earth. Truly he is God's voice to the anxious and perplexed souls under his care. This was my first, my most precious lesson, not learnt in a day, nor in a month, nor in a year, but learnt at last.

Then, I was sent out in a Church field, where I was able to watch, and to learn something of the busy life the rector of a large parish has to lead. Sweet indeed are the lessons I learnt there. It was my privilege to spend the Christmas vacation at the rectory and to help with the Christmas work. During that time I caught a glimpse of the many difficulties a rector has to contend with; I was taught *the unselfishness of consecrated lives. Never* did I hear a word of complaint; yet, I do not think that the rector was allowed once to eat a single meal without interruption. Often, for the most trivial things, in the most thoughtless way, a message came which could easily have been delivered at another time; or again some one would call, "Knowing that he would find the rector in, he only wished to see him for a minute." The length of that *minute*—! I leave my reader to imagine. Once or twice, the rector's wife did exclaim: "I wish they would at least let you eat in peace," but with a good-natured smile, the rector would be ready for the next interruption, which never was long coming. That rectory during those busy Christmas weeks, certainly did not belong to the rector and his wife. There was but one room which was his: the rector's study, and even there he was only free from interruptions after ten o'clock at night. Door bell, telephone, kept us busy answering; disappointing messages sent in at the last minute failed to provoke the slightest sign of impatience: "Mrs. So-and-So cannot come to help with the tree, as she promised to do"—and this a few hours before the children were expected. Or again: "Miss X. has forgotten the dolls she was to have brought from town, will the rector's wife see to that?" and thus, one after another, the messages would pour in. The receiver would be put down *gently,* and new arrangements would be made without a word of anger. During these two weeks we had, if I remember well, four or five festivals with trees, and over five hundred children to provide for. When all was over, feeling rather dazed but very happy, I stopped to think, and I realized that the true Christian love which filled that little rectory was the only thing which had carried us through, and I rejoiced over the thought that this was but *one* of the many "rectories" where Christmas was thus celebrated.

One more instance, and I will close. This very day, it has been my blessed privilege to join in the hearty service of the dear little church I attend during the summer. The service was fairly throbbing with *life* and *love;* the responsive thrill could be felt throughout the church; enthusiastic and congregational singing; a clear and explicit sermon, opening as it were, the treasure chambers of the Church and inviting the people to seek a better knowledge of what is theirs by right, since they are the children of the Church; notices given out, and listened to with an interest which spoke volumes of the relations between rector and congregation; such an atmosphere of Christian love filled the little church that I, the stranger, felt immediately at home after an absence of almost a year, and although I had never been there but as a summer guest before, and I felt compelled to write to THE LIVING CHURCH, telling those who accuse the Church of "coldness to strangers," that they are mistaken.

"Strangers!" Why should you remain strangers any

longer? When you have learnt the beautiful lessons she teaches her children, you will never feel again a stranger within her walls. Go and learn of her, work for her, and find out what *love* there is in the Church! MARIE J. BOIS.

ENGLISH STATISTICS.

To the Editor of The Living Church:

IN quoting the adherents of the Church of England at three millions, it was borne in mind that the incumbents of the parishes according to published reports, estimate the roll of communicants at less than two and a half million, and there as here, there is much liberality in this enumeration. In stating three million as the number, a liberal allowance is estimated for those believing the faith, but who do not communicate.

In your recent issue, a Canadian clergyman stated the number of persons baptized (by the priests of the Church of course) to be thirteen to twenty million. This seems either a misprint of figures or a serious mistake on the part of your correspondent. If, however, his statement can be proven, it would be the saddest commentary on the decadence of the zeal and virility of the priests and laity of the English Church. The rubrics of the Church require that children baptized shall be brought to confirmation as soon as they can say the Lord's Prayer, the Ten Commandments, and are instructed in the Catechism, and it is inconceivable that the priests of the Church should be so negligent, and the god-parents so lacking in affection and so careless in fulfilling their baptismal vows as not to bring those baptized to Confirmation as the Church requires; but according to the Rev. Mr. French, there is in addition to the communicants reported by the incumbents of parishes in the English Church, thirteen to twenty million baptized persons (about half of the population) floating around outside of the communion of the Church. Of course, the wide difference in his figures indicates random guessing, and, as it is a piece of news most important, if true, it is to be hoped he will furnish his authority for it.

Philadelphia, June 19, 1907. WILLIAM E. WATERS.

DIOCESAN CONTROL OF CHURCH ARCHITECTURE.

To the Editor of The Living Church:

IN connection with the letters of Mr. Sutcliffe and Mr. Purce the canon just adopted by the diocese of Newark on the subject of Church Architecture may be of interest to your readers. It is, I believe, the first action of the kind taken by any diocese of the American Church. I enclose also an extract from the unanimous report of the special committee appointed at the diocesan convention of 1906, presented this year, recommending its adoption.

Allow me to add in regard to the letter of Mr. Purce that I believe it to be as much a mistake to assume that an architect's fee (5 per cent.) is a luxury, as that of a lawyer or a physician is a luxury. On the contrary, I believe it will always be found to be an economy. As law books and medical treatises can rarely take the place of the counsellor or the doctor, so ready-made plans and specifications can rarely take the place of the skilled architect. In each case there is a diagnosis of conditions and circumstances which only the living professional man can perform. For the most part such small economies will be found both expensive and disappointing. I would just as soon think to make my own coat or shoes as attempt to build my own house.

One other thing let me say, and it is as important as anything bearing on the subject. An architect who is to build a real church must be a Churchman, and possess the spirit of the Church. No other can build rightly. As some one has said of such an architect, "He must draw his plans upon his knees."

Summit, N. J., June 10, 1907. WALKER GWYNNE.

TITLE I, CANON 10.

SECTION 1. There shall be a commission of the diocese, to be known as the Commission on Church Architecture, which shall consist of the Bishop, together with two clergymen and two laymen to be appointed annually by him.

SECTION 2. It shall be the duty of every mission receiving aid from the diocese to lay before this Commission the plans of any new church or chapel, or of proposed changes in the construction of any existent church or chapel; and no such work of erection or change shall be undertaken until the said plans have received the approval of the Commission.

SECTION 3. It shall be the duty of every parish, by its rector, wardens, and vestrymen, to lay before this Commission the plans of any new church or chapel, or of proposed changes in the construction of any existent church or chapel, for their counsel and advice; which counsel and advice shall be given in writing within one calendar month after the receipt of the said plans.

FROM THE REPORT OF THE COMMITTEE.

"Your committee believe that such a Commission as the canon proposes would do much to elevate the character of our church buildings, as well as to guard against those serious errors of judgment and defects of taste which, with the best intentions, have been so often imposed, not only on their own generation, but also on many generations to come.

"We are all agreed that the church building should attract and not repel. It should be an inspirer of reverence and devotion. In many ways it should be a teacher of truth. Moreover, for these purposes its power is not dependent on its costliness or its elaborate ornament, but on its conformity to those principles of taste and sacred art which the Church with marvellous skill has worked out and exhibited in all her long history.

"In England, if not in the Colonies, a faculty must be obtained from the ecclesiastical authority of the diocese for all new churches, or for material changes in old ones. In a new land like ours, some similar provisions seems doubly needful. To quote the words of one of our best Church architects, 'It must always be borne in mind that in this country we are subject to a constant tendency to degradation of taste in Church art, because we are surrounded with so large a body of bad art that has become endeared to us by associations, or to which we have become accustomed by constant contact.' Your committee is of the opinion that no such provision as this canon contemplates has yet been made in any diocese of the American Church. They believe, moreover, that in view of the practical importance of the matter, in secular as well as ecclesiastical affairs, as witnessed by the formation all over the land of Municipal Art Commissions, the Church should lose no time in taking some definite action such as that proposed.

"Signed, Walker Gwynne, S. A. Weikert, L. W. S. Stryker, Hamilton W. Mabie, John R. Emery, G. Wisner Thorne, Charles W. Parker."

LIBERTY VS. LICENTIOUSNESS.

To the Editor of The Living Church:

OF all the numerous folds into which God in His providence has permitted the various flocks of His sheep to be gathered, the most free and liberal is the P. E. Church in the United States.

A Bishop, priest, deacon, or layman of that organization may believe:

With the Presbyterians in predestination, fore-knowledge, election, etc.

With the Baptist, that possibly it may be wiser to defer Baptism to a riper age.

With the Methodist, that episcopacy is not absolutely necessary to the *esse* of the Church.

With the Romanist, in transubstantiation, the primacy of the Bishop of Rome, etc.

All these things he may believe as he may believe that the moon is made of green cheese or the sun of fox-fire, but he may not teach them to the people committed to his care, because the Church has not so received the same. He may hold any or all these views and yet remain a "consistent" member of the Church, but in his teaching he must not tamper with the doctrines as held in the conciliar creeds.

We have precisely the same evidence of the Virgin Birth, the Resurrection, the Ascension, etc., that we have of the interviews of God and Moses, of the discussion between Our Saviour and Satan on another high mountain, or even of the existence of Almighty God Himself, to wit, that these truths are related to us by men who we have been taught were inspired.

When a priest believes so strongly in heterodox opinions that his conscience urges him to teach them to his people, obviously he is out of place in his pulpit, and as an honest man should step down and out; but let him never complain that our broad Church is exacting or hide-bound.

Nodena, Ark. JAMES B. CRAIGHEAD.

HARD TIMES FOR THE LAYMEN.

To the Editor of The Living Church:

AT a number of the diocesan conventions held lately, renewed attention has been given to the small salaries paid to the clergy. One of our Bishops, anxious to relieve the conditions, has asked that his *own* salary be reduced, practically

suggesting that a part of the assessment on the parishes "for the Bishop's salary" as now collected be turned over to the clergy.

It is not strange that the subject has attention at this time on account of the increase in the cost of living. A salary of $1,200 received five years ago, has now become $900, or less. A difference in purchasing power of 33 per cent. is reported in some instances, and any change for the better seems doubtful in the near future.

It is impossible to estimate how far parish receipts are made up of contributions from the *salaried class*—that is, from persons having yearly salaries; but it *must* be a considerable part of the total. This would include the great army of clerks through the different walks of life—in banks, the great life and fire insurance companies, those under the government, whether state or at Washington, teachers, and many others.

Certainly these form a large part of the community, and it must be kept in mind that very few so employed are *sharing* in the general prosperity which the politicians insist prevails throughout the land. "Industry is humming," mortgages are being lifted, they tell us.

Those who are giving parish-wise the same amount as of former years, do so from a (really) smaller income. Under the most favorable circumstances, that is with good health, and continuous employment all salaried men (except those connected with the great trusts and corporations as officers and managers) find it difficult to live within their means, to say nothing about trying to save a little. All this about "prosperity" except where wages have been increased from time to time owing to combination, is pure fiction.

The purchasing power of a dollar would seem to be under the control of the "captains of industry," *they* have the reins. It is an age of luxury, sky-scraping buildings erected at no matter the cost. What do these gentlemen care about the poverty of the minister or the distress of the half-paid school teacher?

The laymen know that the clergy are underpaid and would have it different, but what can they do with no increase in *their* salaries. Times are hard with *them*. It is a struggle to keep one's credit good, with no money, of course, for pleasure, a trolley ride is the limit of extravagance.

In a little book giving the incidents of a long life, is this sentence: "If we have as much as our neighbors, we can get along with almost anything," and on the principle, perhaps, that misery loves company, there is comfort in keeping this fact in mind.

A clergyman with $600 dollars per year, as small as this is, may have "as much as his neighbors," and can get along, while his brother, considered more fortunate because the rector of a prosperous city parish and receiving four or five times more salary, has *not* "as much as his neighbors," but still is expected to live as they live. His coat must never look "seedy," his family must be well dressed, should "entertain" and take part in society functions and in every way "keep up" under conditions which make "getting along" at all almost impossible. This family have many more *wants* unmet than in the country, where one-fifth the salary is expended. The scanty wardrobe in the country attracts no particular attention, and seldom meets the spying eyes of critics with sharp tongues.

"Having food and raiment, let us be therewith content." This injunction of the great apostle seems very hollow in this day and generation, but he knew that we would never have "enough"—a condition which has been described as "a little more than one has at present"—and we would have to bear in mind that we would not be "poor" if we could only learn to limit our wants to actual needs.

CLARENCE BRYANT.

Windsor, Conn., June 22, 1907.

REMINISCENCES OF BISHOP TUTTLE.

To the Editor of The Living Church:

I HAVE just finished reading the *Spirit of Missions'* account of the laying of the corner-stone of the Bishop Tuttle Church House, in Boise, Idaho.

Bishop Tuttle well deserves every word spoken on that occasion of his great work in the early days of Idaho, when he was Bishop of the three territories of Idaho, Montana, and Utah. Within the entire jurisdiction only a few hundred miles of railways gave the Bishop any aid in visiting his people. He had every year to travel thousands of miles in stage coaches, and I travelled a large number of them with him.

It is well worth while asking what was the secret of his success?

Surely not his frequent personal presence in all districts of his work. That was impossible.

Not a complement of priests. In Utah he had not more than five or six (if that many). In Montana he had, as I remember, not more than three clergymen. In Idaho I arrived in 1872, and for three (nearly) consecutive years I was the only Church clergyman in Idaho, my nearest railway and telegraph station nearly 300 miles from my headquarters in Boise.

What then was the secret of his success in laying a foundation solid and substantial for the subsequent building of faithful builders in the district of Boise, especially Boise city?

First it was his personal acquaintance and sympathy with every man, woman, and child in his district. He came to Boise once each year, and was guest at my home from June to July inclusive, in Boise, his headquarters for Idaho work. We staged to every important mining camp, and more than once snowballed one another in July on the summit of Idaho mountains. He visited every family within the limit of the camp, tramped over boulders, waded through snow-drifts (plentiful even in July) to shake hands with miners in the stamp mills, and miners picking at gold-quartz many hundred feet below the surface of the earth. He knew, he loved his people personally and individually. It goes without the saying they loved him.

In the second place, Bishop Tuttle attempted no more than the laying of a solid foundation for future builders. He never left a mining camp without having accomplished some definite purpose. Were there no Sunday Schools? He would organize one. No Auxiliary societies? He would assemble the women and establish some sort of organic society. Were there a few families desiring periodical services? His first step was to *organize* a mission, with a committee upon which he could depend and which he could hold responsible for the proper management of the temporalities of the mission. At his departure he left behind him well organized and judiciously fitted mission-machinery that would carry on the work, with the encouragement of periodical visits from his one missionary. Of course I am here speaking of his work in Idaho. When I reached Boise 25 years ago, the two principal missions were at Silver City and Idaho City. I found no church edifices. Bishop Tuttle seems to have been of same opinion as Bishop Mann, relative to premature building of churches. But I did find Sunday Schools, and aid societies, and a committee of representative business men to care for the business affairs of the mission.

It was hard work; work that showed little external signs of growth. But the Bishop used to say: "We can do no more than lay foundations." And he laid them well. That is the secret of his success, and the reason, under God, for the present encouraging condition of Boise to-day, as the result of the faithful and consecrated men who have builded. There is an example here for all pioneer Bishops. The main obstacle a missionary often finds in his way when he is sent to a mission is that he finds—a *congregation*. So does the Baptist preacher, and the Congregationalist preacher, and the Campbellite (or Christian) preacher. And he finds that all the affairs of the mission are under the control and management of that congregation, in the absence of any committee authorized to care for and be responsible for the temporal interests of the mission. In other words, a condition of downright congregationalism. Bishop Tuttle's way is the one that brings results in the future. The other way brings—? We may as well attempt to fit a square plug into a round hole as to try to manage an Episcopal church on the Congregational plan. Thoroughly organized work, organized as the initial step, is the only kind of work that will endure, and bring forth results that will endure.

JAMES POTTS LYTTON.

Medicine Lodge, Kansas, June 20, 1907.

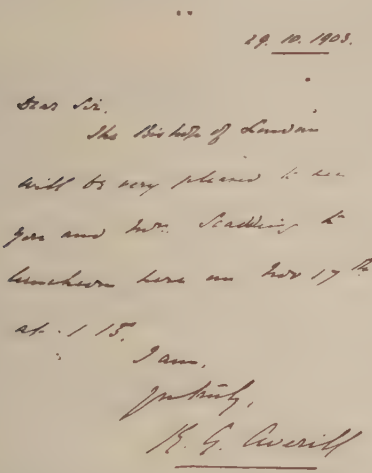
LIGHT IN THE DARKNESS.

TO BE NEAR CHRIST is to be near One who in a land of Light and Shadow is full of feeling for us, and able to save. To those who learn by His Grace to lean upon and to love Him, He becomes Guide and Comforter and Friend, the support in life's struggle, *the* resource in life's darkest disaster, and when life is over, by His tenderness and pity, their exceeding great reward. There is indeed "Shadow" in the great fact of the grave, but here as ever there is also Light in Christ. Deep is the Valley of the Shadow, but Christ Himself has passed before us;—we have His Sympathy, we have His supporting Love.—*Canon Knox Little.*

THE ONE HUNDRED AND SIXTH BISHOP OF LONDON.

AN APPRECIATION

BY THE RT. REV. CHARLES SCADDING,
Bishop of Oregon.


LONDON HOUSE
ST. JAMES'S SQUARE.

19 th. 1903.

Dear Sir.
The Bishop of London
will be very pleased to see
you and Mrs. Scadding to
luncheon here on Nov 17 th
at 1.15.
I am,
Yours truly,
R. G. Averill

THIS invitation carried with it such a great privilege—that of meeting the Bishop of London—that it was as imperative as a command, and consequently, after lecturing in Hull, I took a midnight train, shivered for hours at a station where connection was made with a through train to London, and arrived in due time to take Mrs. Scadding to London House. We were graciously received by the Lord Bishop of London, and shall never forget the delightful luncheon, and the Bishop's charminy personality.

If space does not fail, courtesy forbids my giving a detailed account of our hospitable welcome. We were much impressed with his Lordship's knowledge of the problems before the Church in America, and his sympathy with and interest in them, and shall always look back with thankfulness on that moment when we knelt before him and received his Apostolic benediction. Several times during our visit I found myself thinking, "Oh, if this man had only been Bishop of London 200 years ago, how different it might have been for the Church in America." Then the Right Rev. Henry Compton was Bishop of London, and the Colonial Church was under his care. He found himself Bishop of a diocese 3,000 miles away and never made a visitation.

RT. REV. A. F. WINNINGTON-INGRAM, D.D., BISHOP OF LONDON.

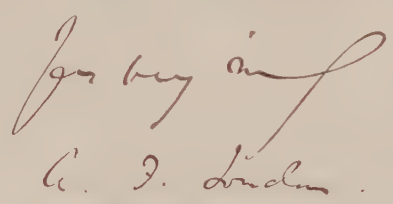
Dr. Winnington-Ingram, the present diocesan of the metropolis, is, according to the estimate of many, the most popular Bishop London has ever had. He is the 106th of the Bishops of this see, whose names are preserved. The Bishop and the Lord Mayor are the two oldest institutions of London. A Bishop of London (Restitutus) was present at the Council of Arles in the year 314, and the first Municipal Governor of the city of London (Ethelred) was appointed by Alfred the Great in the year 886 A. D.

It is impossible to give any adequate idea of the real magnitude of the Bishop's work. Suffice it to say that the diocese contains something like 600 parishes, the clergy number about 1,500, and the population under the supervision of the Bishop numbered at the last census considerably more than 3,500,000.

In addition to this, the Bishop of London has under his charge the Anglican chaplaincies on the continent.

Asked by what economy and arrangement of his time he succeeded in keeping pace with his work, he said: "Let me tell you how I map out my time. Each day as it comes brings its own burden in the form of letters, letters, letters. Some days I have as many as a hundred, but the daily average is, I suppose, from seventy to eighty. When they have been answered—and I must tell you we manage to answer them by return of post—we consider that the first business of the day is ruled off. Then follow interviews. Generally I keep myself for these from half-past eleven till about a quarter past one, during which time I see people who want to see me, or people whom I want to see. After luncheon, almost every afternoon I have a meeting or some engagement of that kind, at which I have to preside or speak. After that I can perhaps contrive to get a short walk; and then very nearly every evening is devoted to a visit to one or other of the many parishes of my diocese."

ST. PAUL'S CATHEDRAL, LONDON.


THE BISHOP'S SIGNATURE.

LITERARY

RELIGIOUS.

The Gospel According to St. Paul. By Wm. P. Du Bose, S.T.D. New York: Longmans, Green & Co.

Your reviewer is late with the notice of this important contribution to Biblical Theology. In addition to the usual plea of stress of work on his own part, there are two other excuses to be offered—first, the profound character of the problems with which this work deals; and, secondly, the special difficulties presented by Dr. Du Bose's style, which make the reader's task laborious indeed. However, it is labor well repaid, for we have here, as in our author's other books, a discussion far removed from the commonplace, at once reverent and bold.

The title is somewhat misleading. It is not, as one might suppose, a summary of the witness of St. Paul to the facts of Christ's life and teachings. Nor is it really concerned with other epistles than that to the Romans. The standpoint of the writer is stated very clearly at the opening: "I do not hesitate to say then, on the one hand, that I hold what I hold subject to the revision and correction of the deeper truths of the Scriptures and the larger wisdom of the Church; and, on the other hand, that leaving to these their functions of final acceptance or rejection, I conceive it my duty to the truth, and my best service to them, to think the thoughts and to express the conclusions, as best I may, which I have found to myself their own best interpretation."

His treatment of Inspiration and of the Old Testament, when he speaks of prophecy as one of the "presuppositions of the Gospel," is extremely helpful and worthy of the careful thought of all who are trying to build constructively in the new light which Higher Criticism, even of the most modern sort, has thrown upon the ancient Scriptures. Two sentences are especially suggestive in different directions: "It is perfectly plain to see, with one and all of the writers of the New Testament, that they are never trying to construct facts out of the material of the old, but on the contrary, are striving to find in the Old the meaning and interpretation of facts which quite as much transcended and confounded, as they fulfilled

and satisfied its conditions." . . . . "So, I say many of the proofs and explanations of the New Testament taken from the Old Testament are to be treated not as interpretations but as applications of the ideas, principles, and even bare language of the latter, to the truths and facts of the former. But is there not something remarkable in the way and extent of the applicability in the spirit and letter of the Old Testament to the New, even when the connection is only application, and not genuine interpretation? What other whole history and literature is so applicable to a single fact or event, which nevertheless so completely transcends while fulfilling its meaning?"

The most important part of the book is the interpretation of St. Paul's doctrines of Justification and Atonement. In form it approaches exegesis, a number of verses being prefixed to a sort of expository lecture in each chapter. Actually, however, Dr. Du Bose gives us not so much an exegesis as an interpretation, or, rather, perhaps, a philosophy. We are far from being sure, moreover, that his views—profoundly interesting, widely suggestive, and often strikingly true as they are—are always exactly the thought of the great apostle. Sometimes they are the complementary truths which need to be taken into account to counterbalance the one-sidedness of the Pauline statement. At other times they appear to present a theology which Paul would have been quick to disown. We say, *appear*, because from his avoidance of the usual terminology, and a certain habit of endeavoring to fully express a truth by means of strongly antithetical and even vitally contradictory statements, it is not always easy to be sure that one fully apprehends his position. It is in the discussion of Justification, and in his insistence that true faith is the movement of the whole man and is inseparable from penitence and love, and that the righteousness which is bestowed upon the necessary condition of faith is a real righteousness, that Dr. Du Bose is at his best. It is not too much to say that he comes nearer than anyone else to giving a satisfactory answer to the many questions which surround this vexed problem.

Less satisfactory is the discussion of the Atonement. In urging that the perfect righteousness of Christ is a human righteousness, and could be attained only in and by the conditions which belong to humanity, he appears to regard the human nature of our Lord as being subject to the heritage of original sin. It is difficult to understand his exegesis of "in the likeness of sinful flesh" in any other way.

We cannot undertake to outline the many and striking arguments of this noteworthy book, but we hope enough has been said to show that it is singularly valuable and ought to be read through with caution, and in some places with dissent. C. C. E.

Church and State in France. 1300-1907. By Arthur Galton, Vicar of Edenham and Chaplain to the Earl of Ancaster. London: Edward Arnold. 1907.

There is need of an adequate treatment of this subject in English. Bodley's *The Church in France*, and Sabatier's *Disestablishment in France*, are, as far as we know, the only books that give the English reader anything like a general view of the question of the relation of the State to the Church in France—a question which has sprung into such prominence lately because of the Separation Law of 1905; magazine and newspaper articles are in their very nature, incomplete and nearly always decidely one-sided. Therefore we welcomed this book because it promised what was needed: after a careful reading, we are led to the view that it leaves much to be desired.

Mr. Galton was for ten years a priest in the Roman communion; he is now a priest in the English Church. He therefore writes from a knowledge of the interior life of Rome which we others cannot have, but he has marred the value of his knowledge by displaying throughout his book an intense anti-papal spirit and an admiration for what the French call anti-clericalism. Of such clericalism we in America have, and can have, no conception from personal experience. This animus appears throughout the book and renders Mr. Galton unfair to the Liberal Catholics of 1830-1840, as well as to others. It also allows him to accept without question, the statements of M. Debidour, whose book, *Histoire des Rapports de l'Eglise et de l'état en France de 1789 à 1870*, unquestionably is the basis of his own work. The book also shows haste in preparation, and is, in many places, full of inelegant expressions.

In spite of these manifest defects, the book will repay careful reading, and if allowance is made for the animus of the author, as must be made in all historical books, dependence can be placed on the facts; for Mr. Galton has read and is familiar with the works of such French authors as Aulard, Champion, Gazier, Lavisse, who have brought to the study of French history, scientific training and logical thinking. There are some minor defects which are clearly the result of haste.

To understand the attitude of the French Republic towards the Roman Catholic Church, one must have some knowledge of the history of the French Church; for the Separation Act is only the last event in a long chain of events. For that reason, Mr. Galton has done well to go back to the Pragmatic Sanction of Bourges, for that is the charter of Gallican liberties; then began the conflict between Gallicanism and the Papacy, of which the Law of 1905 is a part, although Gallicanism as such was given its death blow by the Convention of Napoleon and the Pope in 1801. Important also for our understanding of the subject is the Concordat of Francis I., that of Bourges; the Articles of 1682, which the law of France required to be taught in the seminaries and which never were by the Ultramontanes; the Constitution du Clergé of 1789, the attempt to apply Gallicanism in a practical way; the so-called Concordat of 1801, which delivered the French Church into the hands of the Pope to be anti-national and ultramontane; the *Articles Organiques*, the law legalizing the Concordat, which endeavored to retain Gallican liberties in spite of a surrender to the Pope; a sketch of the relation of the Church and State during the many changes in government since 1815, a period of formation, one of alternate reaction and advance, but one in which Vaticanism was steadily gaining through the weakness of the French governments. Both M. Briand and M. Comte recognized the need of this historical setting, so both gave such a setting to their report of the Law of 1905. It is because Mr. Galton has given in English this necessary historical review with, one must confess, unequal clearness and accuracy that we recommend his book to English readers.

We much regret that he has not seen fit to give the authorities for many of his statements, especially those which will strike most of his readers as novel and doubtful; for instance, the acts committed during the civil war in La Vendée, Aujon, and Brittany by the Royalists and the Chonans in the name of religion; no one who is familiar with the letters of Le Coz, for instance, or the Memoires of Grégoire, doubts for one single instance the truthfulness of Mr. Galton's statements. They are also fully justified by the studies of Mr. Aulard.

To many Americans, the state of religion among the Roman Catholics of France as presented by Mr. Galton will be regarded as news, such, for instance, as the cults of the Sacred Heart and of St. Joseph, although M. Sabatier in his book gives many examples of such extravagances. Nearly all Frenchmen are thought of as Catholic, yet we are told that in one district, that of La Bue, out of 216,000 inhabitants, only 5,200 (about two per cent.) are returned as practising their religion. Surely a state of indifference greater than anything in this country. Yet this statement seems to be fully substantiated by travellers in France.

There is one part of the conflict that we Americans find it hard to comprehend—that of the French view of associations, authorized and unauthorized. We recommend that the treatment of this subject as given on p. 238, in quotation from M. Paul Bert, be read carefully. One may not agree with M. Bert, but the statement will clarify the subject. Like the other phases, this phase of the question has its origin in history, particularly that of the Napoleonic period.

Mr. Galton agrees with most other students of this conflict in his view of the nature of the conflict. It is a battle *à l'ontrance* between the State and Vaticanism, which is Papacy, for supremacy, not in spiritual things but in temporal. Frenchmen have to choose between the republican ideas of 1789 and the Syllabus—no *via media* is permitted them by the Pope. It looks now as if Vaticanism has met its Waterloo; but one thing is sure, the modern world has not seen nor will see a Canossa. We Churchmen should endeavor to show the world that, as Dr. Goldwin Smith has said, the Catholic Religion is one thing, Papacy is another.

Frenchmen to-day are generally confounding the two, and ultramontanes are aiding them, though religion suffers and souls are turned from Christ. H. P. SCRATCHLEY.

SOCIAL SUBJECTS.

Churchmanship and Labour. Sermons on Social Subjects, preached in St. Stephen's Church, Walbrook, by Canon Scott-Holland, Father Waggett, the Rev. Percy Dearmer, Mr. Geo. W. E. Russell, and Others. Compiled by Rev. W. Henry Hunt. London: Skeffington & Sons. 1906. Price, $1.75 net. Imported by Thomas Whittaker.

Each of the preachers whose sermons are included in this volume is distinguished for his sympathy with the laboring classes and his effort to bring about a better understanding of the labor movement and a more sympathetic relation between the Church and the workingman. The names of the authors are sufficient guarantee for the soundness of the sermons and for their literary quality. The book should be read and pondered by the clergy of the American Church, who too seldom speak upon these very important and practical topics.

Orthodox Socialism. A Criticism. By James Edward Le Rossignol, Ph.D., Professor of Economics in the University of Denver. New York: Thomas Y. Crowell & Co. Price, $1.00 net.

In this volume the author criticizes the fundamental doctrines of Marxian or Scientific Socialism. He shows the fallacy of the labor-cost theory of value and of the so-called iron law of wages. He discusses the causes of industrial crises, and has chapters on the Economic Interpretation of History, the Class Struggle, and the Social Revolution.

The point of view is one of sympathy with that form of Socialism which is progressive but not revolutionary, opportunist rather than scientific. The discussion throughout is fair and logical and the book deserves a careful reading by all students of social and industrial conditions.

Church Kalendar.

June 30—Fifth Sunday after Trinity.
July 7—Sixth Sunday after Trinity.
" 14—Seventh Sunday after Trinity.
" 21—Eighth Sunday after Trinity.
" 25—Thursday. St. James, Apostle.
" 28—Ninth Sunday after Trinity.

Personal Mention.

THE Rev. GEORGE P. ARMSTRONG of St. Peter's Church, Washington, N. J., has declined a call to St. Luke's, Chester, Pa., and accepted a call to Trinity Church, Paterson, N. J., and will assume the charge of same September 1st.

THE Rev. J. W. ARMSTRONG, who recently resigned the rectorship of Trinity parish, Peru, Ind., has accepted charge of the Church of the Good Samaritan, Corvallis, Oregon, is now at work in his new parish.

THE Rev. R. H. ARCHER of the diocese of Ottawa, and Mrs. Archer, and their son, the Rev. W. L. Archer of the diocese of Niagara, leave at the end of June for a two months' trip to England.

THE Rt. Rev. WM. MONTGOMERY BROWN, D.D., Bishop of Arkansas, has taken up his residence at his country place, Brownelle Cottage, Galion, Ohio, and should be addressed accordingly

THE Rev. A. G. A. BUXTON, D.D., has accepted the rectorship of St. Andrew's Church, Harrisburg, Pa. His address is 1336 East State Street, Harrisburg, Pa.

THE Rev. GEORGE FORSEY has accepted the position of *locum tenens*, of Christ Church Winnetka, Ill. His address is 4311 Ashland Avenue, Rogers Park, Chicago, Ill.

THE Rev. H. M. GREEN has resigned the rectorship of Christ Church, Crookston, Minn., and accepted a call to Christ Church, Kalispel, Mont.

THE address of the Rev. L. B. HASTINGS, Director of the Chicago Homes for Boys, will be, until further notice, the Chicago Homes for Boys Camp, Box 118, Muskegon, Mich.

THE Rev. WM. A. B. HOLMES has taken charge of Trinity chapel, Bayonne, N. J.

THE Rev. WILLIAM C. HICKS of Sault Ste. Marie, Mich., has accepted a call to the rectorship of St. Paul's Church, Lansing, Mich., and will begin work at once.

THE Rev. ALMON A. JAYNES is to enter upon his duties as vicar of Christ Church, Newark, July 1st.

THE Rev. J. H. JUDASCHKE, on account of bad health, has been granted a three months' absence, during which time he will undergo medical treatment in the hospital of the University of Pennsylvania, in Philadelphia.

THE address of the Rev. A. W. KIERULFF will be 2628 Shattuck Avenue, Berkeley, Calif., for the months of July and August.

THE Rev. GEORGE W. LAY, one of the masters in St. Paul's School, Concord, N. H., has accepted the rectorship of St. Mary's School for Girls, Raleigh, N. C., and will enter upon his duties in the fall.

THE Rev. CHARLES T. LEWIS, rector of St. John's parish, Poultney, Vt., will take charge of the Church of the Redeemer, New York City, during July and August. His address will be 142 W. 137th Street, New York, N. Y.

THE Rev. W. G. MCCREADY, D.D., rector of Christ Church, Easton, Md., has accepted an election as rector of Christ Church, Asheville, N. C. His address after August 1st will be 68 Church Street, Asheville, N. C.

THE Rev. W. HOWARD MILLS has been appointed priest in charge at Fort Covington and Hogansburgh, N. Y. His address is Fort Covington, N. Y.

THE Rev. JAMES W. SMITH, formerly of St. Andrew's, Newark, N. J., has taken charge of the work at Tomah, Wis.

THE Rev. CHARLES F. WESTMAN, assistant in Christ Church Cathedral, Louisville, Ky., has accepted an appointment to the charge of St. Andrew's Church, Amarillo, Tex., and expects to enter upon his duties August 1st.

ARCHDEACON WM. M. WALTON has changed his residence. He may now be addressed at Richmond Heights, St. Louis, Mo.

THE BISHOP OF PENNSYLVANIA and Mrs. Whitaker are at Casco Bay, Maine, to remain until the middle of September.

THE address of the Rev. HENRY B. WILSON is changed from Holy Cross Church, Brooklyn, N. Y., to Glen Springs, Watkins, N. Y.

ORDINATIONS.

DEACONS.

HARRISBURG.—On Trinity Sunday, May 26th, in St. Paul's Church, Lock Haven, Pa., the Bishop ordained to the diaconate, Mr. A. P. A. BUXTON of La Porte.

NEWARK.—On June 1st, in Grace Church, Orange, N. J., the Rt. Rev. Edwin S. Lines, D.D., Bishop of the diocese, ordained to the diaconate, Messrs. MORGAN ASHLEY and JOHN J. BRIDGES. The Rev. Charles T. Walkley preached the sermon and presented Mr. Ashley, and the Rev. David N. Kirkby presented Mr. Bridges.

NEWARK.—On Trinity Sunday, in Grace Church, Newark, N. J., the Bishop of the diocese ordained to the diaconate, Mr. JULIUS C. H. SAUBER. The Rev. Elliot White presented the candidate and the sermon was preached by the Rev. Dr. Charles H. Hayes.

OHIO.—On Sunday, June 16th, in the Church of the Holy Spirit, Gambier, the Rt. Rev. William A. Leonard, D.D., Bishop of the diocese, ordained to the diaconate, Mr. L. E. SUNDERLAND, a former Congregational minister. Mr. Sunderland will join the clericall staff at Trinity Cathedral, Cleveland.

TENNESSEE.—On Monday, June 17th, in St. Augustine's Chapel of the University of the South, Sewanee, the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, ordained to the diaconate, Mr. LYTTLETON EDMUNDS HUBARD, B.A., B.D. The candidate was presented by the Rev. W. H. Du Bose. Mr. Hubard is to become a member of the clerical staff at St. Ann's Church, Nashville.

PRIESTS.

GEORGIA.—On Sunday, June 16th, at St. Philip's Church, Atlanta, the Rt. Rev. Cleland K. Nelson, D.D., Bishop of the diocese, advanced to the priesthood, the Rev. HENRY D. PHILLIPS, rector of St. Mark's Church, Mayfield, Ky.

HARRISBURG.—On Trinity Sunday, May 26th, in St. Paul's Church, Lock Haven, Pa., the Rt. Rev. James H. Darlington, D.D., Bishop of the diocese, advanced to the priesthood the Rev. Messrs. D. E. S. PERRY of Blossburg, CARROLL N. SMITH of Brookland, and ARTHUR J. WATSON of Westfield. The Bishop of Delaware preached the sermon.

LARAMIE.—In St. Luke's Church, Kearney, Neb., on Sunday, June 9th, the Rt. Rev. A. R. Graves, D.D., Bishop of Laramie, advanced to the priesthood, the Rev. GRANVILLE, GAYLORD BENNETT. The candidate was presented by Archdeacon Cope, and the sermon preached by the Rev. L. H. Young, rector of Hastings, Neb.

MISSOURI.—On Thursday, June 20th, in Bofinger Chapel of the Cathedral, the Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri, advanced to the priesthood, the Rev. Messrs. J. MCVEIGH HARRISON, assistant at St. Stephen's House, St. Louis, and HENRY L. ANDERSON of Crystal City, Mo. The Rev. E. A. Neville presented Mr. Anderson, and the Rev. H. C. St. Clair presented Mr. Harrison. The Rev. H. W. Mizner preached the sermon.

NEWARK.—On June 6th, in the House of Prayer, Newark, N. J., the Rt. Rev. Edwin S. Lines, D.D., Bishop of the diocese, advanced to the priesthood, the Rev. Messrs. WM. A. LONG and WALTER E. HOWE. The sermon was preached by the Rev. Dr. Holley.

DEGREES CONFERRED.

NASHOTAH HOUSE.—At their recent commencement, D.D. on the Rev. ALBAN RICHEY of New York, and upon the Rev. B. TALBOT ROGERS, warden of Grafton Holl, Fond du Lac, Wis.

UNIVERSITY OF ARKANSAS.—At the recent commencement, LL.D. on the Rev. GEORGE GORDON SMEADE, rector of Christ Church, Little Rock, and the Rev. W. D. BUCKNER, rector of Trinity Church, Pine Bluff.

DIED.

BEEMAN.—In St. Andrew's parish, Marbledale, Conn., June 13, 1907, HELEN F., wife of Henry W. BEEMAN, and daughter of the late Rev. John N. Marvin, sometime rector, aged 50 years.

BUCKINGHAM.—On Trinity Sunday, in St. Andrew's parish, Marbledale, Conn., ELVIRA WHEATON, wife of Ralph BUCKINGHAM, and niece of the late Rev. Nathaniel S. Wheaton, D.D., aged 79 years.

BROWN.—In Savannah, Ga., June 6th, of Typhoid fever, ELIZABETH SECREST BROWN, aged 9 years 7 months and 4 days, only child of Rev. and Mrs. Francis Alan Brown.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to by or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

SUMMER SCHOOLS.

HOWE SCHOOL'S SUMMER SCHOOL and Camp at Ninnescah Lake begins July 5th. For information, address: Rev. J. H. MCKENZIE, Box K, Lima, Ind.

BOYS' SUMMER VACATION.

A YOUNG AND EXPERIENCED MASTER, college-bred, who has been among boys for some years, is willing to take two or three lads into his home for the summer and give such care to study as may be desired. Languages, mathematics, and music taught. Plenty of outdoor life in the beautiful orchard-district of Western New York, and a few weeks camp, not far from Buffalo. Address: MASTER, Box 483, Highland Park, Ill.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

WANTED.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER wishes a change to well equipped parish, having modern organ and male choir. References as to ability, experience, and character. Recitalist, etc. "VOX CELESTE," care LIVING CHURCH.

POSITIONS OFFERED.

WANTED—At once, a matron-housekeeper for Episcopal Hall, Valley City, N. D. Must be a good Churchwoman and fond of young people. Salary, $30 a month. Answer to Rev. L. G. MOULTRIE, Valley City, N. D.

CHURCHES can readily find clergymen for their summer supply, at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

INCREASE YOUR INCOME, serving the Church. Write: ANCHOR PRESS, Waterville, Conn.

CHOIR EXCHANGE—Churches paying $750 and upwards can have the finest organists in the country to select from by writing to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York. Soundly equipped men and women from $300. Telephone: 3449 Chelsea.

WANTED—Unmarried Priest or Deacon, for Cathedral church on the Pacific Coast; $900 and excellent rooms. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). ST. EDMUND'S GUILD, 889 Richards St. Milwaukee.

VISITORS TO JAMESTOWN.

[THE LIVING CHURCH inserts ads. under this heading, to those only who give the rector or other proper person as reference.]

FINEST ACCOMMODATIONS; large outside rooms and bath; on car-line direct to Exposition grounds; select location; $1.00 per day. Reference: Rev. E. W. Cowling. MRS. J. J. OTTLEY, 109 Main St., Berkley Ward, Norfolk, Va.

JAMESTOWN EXPOSITION—Good, convenient rooms in clergyman's house, $1.00 per day. Address: 199 Duke St., Norfolk, Va.

FINANCIAL.

WANTED—Young Churchman, mainstay of widowed mother, is in urgent need of loan of $500, to complete payments on property purchased by sacrifices, during the life-time of his father. Best of references and security. HURON, care LIVING CHURCH, Milwaukee, Wis.

OFFICIAL.

The Standing Committee of the diocese of Fond du Lac has organized, with the Rev. Frank Albion Sanborn, B.D., as president, and the Rev. A. Parker Curtis of Oneida, Wis., as the secretary.

RETREAT FOR CLERGY.

A Retreat of three days, for clergy, will be conducted by Father Waggett, S.S.J.E., at the Mission Houses, S.S.J.E., Bowdoin Street, Boston, beginning Tuesday evening, September 17th. Those wishing to attend should write to the FATHER SUPERIOR, 33 Bowdoin Street, Boston, Mass., as soon as possible.

June 17th.

FOR A CHURCH FAIR.

Last fall, the ladies of St. Matthew's Guild held a fair for the benefit of St. Matthew's Hospital, Fairbanks. The articles which were offered for sale were all of them sent to us from friends out in the states. With almost no exception everything came through the mails, and as a result, the splendid sum of sixteen hundred dollars was handed to the hospital toward their winter's work. As there was no great burden thrust upon anyone, and as so many have asked that another fair be held, the ladies have decided to do so, and I herewith beg to appeal for suitable articles through the columns of your paper. Let everything be sent by mail, some time before the 1st of September next. While it is safer to register packages, it is not necessary.

Let the articles be such as would be suitable at any Church fair, including such things as work aprons for the women and large, strong handkerchiefs for the men. There was a demand for these two articles last year and almost no supply. The packages should be addressed to the mission, and if an address will be placed inside the package, it will be acknowledged upon receipt.

With many thanks for the kindness shown by our friends in the past, and asking, in the name of the Ladies' Guild, that this fair be made a success, believe me to be,

Gratefully yours,
CHARLES EUGENE BETTICHER, JR.
St. Matthew's Mission, Fairbanks, Alaska.

ROBERT HUNT MEMORIAL FUND.

Amount reported to May 23, 1907		$240.50
May 28	Rev E. M. Stires	25.00
	Bishop Capers	10.00
	Bishop Penick	5.00
	Rev. R. K. Massie	1.00
June 3	Diocese of Eastern North Carolina	50.00
	Judge Daniel Grinnan	.50
" 4	Rev. R. J. McBryde	2.25
" 8	Rev. Henry F. Kloman	6.50
" 13	J. O. Thomas, Jr.	5.00
" 19	Judge J. F. Crocker	5.00
	Bishop Coleman	5.00
	Bishop Osborn	5.00
" 20	Rev. W. Gwynne	1.00
" 22	Christ Ch., Warm Springs, Va.	4.25
		$370.50

WM. W. OLD, *Treasurer.*

June 22nd, 1907.

APPEALS.

MUCH IN NEED OF AN EPISCOPAL CHURCH IN BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please take up offering in your church, Sunday School, and Woman's Auxiliary. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

VALLEY FORGE.

Rectors, superintendents, and teachers are asked to give an offering on the Sunday before or after July 4th, for the completion of the Washington, Memorial Chapel. Send to Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa., for circulars.

NOTICES.

More than 1,100 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent

THE BOARD OF MISSIONS

for all or a part of their stipends.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

REMEMBER in Wills, by Gifts, Pension and Relief of Clergy, Widows, Orphans. All cases. All dioceses. No limitations. Non-forfeitable. No dues. Pensions up to $500 to sick and old without waiting for age to begin, and does not cease with death, but goes to widows and orphans.

All offerings go to pension relief. Royalties pay expenses. The only National and Official Society.

ALFRED J. P. MCCLURE, *Assistant Treasurer,*
GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase is offered.

BOOKS RECEIVED.

FUNK & WAGNALLS CO. New York.

Pathways to the Best. By Charles L. Goodell, D.D., Pastor of Calvary Methodist Episcopal Church, New York. Introduction by Bishop Charles Henry Fowler. Price, $1.20 net.

Victor Hugo's Intellectual Autobiography. Being the Last of the Unpublished Works and Embodying the Author's Ideas on Literature, Philosophy, and Religion. Translated with a Study of the Last Phase of Hugo's Genius, by Lorenzo O'Rourke. Price, $1.20 net.

LONGMANS, GREEN & CO. New York.

The Pocket Manuel for Parochial Visitation. Compiled by A Parish Priest. With Prefatory Note by the Rev. George Body, D.D., Canon Missioners of Durham.

HOUGHTON, MIFFLIN & CO. Boston.

Industrial Education. A System of Training for Men Entering Upon Trade and Commerce. By Harlow Stafford Person, Ph.D., Director and Assistant Professor of Commerce and Industry, The Amos Tuck School of Administration and Finance, Dartmouth College. Price, $1.00 net.

GOVERNMENT PRINTING OFFICE. Washington.

Report of the Commissioner of Education for the Year Ending June 30, 1905. Volume I.

RICHARD G BADGER. Boston.

The Iliad of Homer. To which is added an Appendix containing Poems selected from Twenty-six Languages, all Translated. By Edgar Alfred Tibbetts.

PAMPHLETS.

France and the Pope—II. The Separation of the Churches and the French Republic, December, 1906. By General William Birney, Washington, D. C. Published by The Truth Seeker Company, New York.

Canticles from the Simple Psalter. Arranged by Rev. H. Kynaston Hudson, M.A., Vicar of Berden, Essex, Secretary of the St. Alban's Plainsong Society. Published for the St. Alban's Plainsong Society, by Henry Frowde. London.

The Eucharist. Fourth Triennial Charge to the Clergy and Laity of the Diocese of Vermont. By the Rt. Rev. A. C. A. Hall, D.D., LL.D. Delivered at the Annual Convention, 1907. With Notes and Appendices. Published by Longmans, Green & Co. New York.

MUSIC.

Plainsong Chants for The Simple Psalter. Arranged by Rev. Kynaston Hudson, M.A. Vicar of Berden, Essex, Secretary of the St. Alban's Plainsong Society. Published for the St. Alban's Plainsong Society, by Henry Frowde. London.

ON THE HOLY SPIRIT.

St. Andrew's Cross says:

"This little volume* consists of six sermons preached during the Lent of 1906, with the following subjects: "The Temple of God"; "The Living Water"; "The Fire of God"; "The Breath of God"; "The Finger of God"; "The Unction of the Holy One." Bishop Hall is always very clear, very direct, and deeply spiritual. Most people unfortunately have a very dim and hazy idea about the personality of the Holy Spirit. Bishop Hall's book will give one some very definite and clear-cut ideas as to the place and work of the Holy Spirit."

* *The Work of the Holy Spirit.* Illustrated by New Testament Symbols. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. 8x5. pp. 88. Milwaukee: The Young Churchman Co. 95 cents net, postpaid.

THE CHURCH AT WORK

CHRIST CHURCH, SLATINGTON, PA.

The account of this consecration appeared in THE LIVING CHURCH last week.

BISHOP CAPERS STRICKEN.

ON THE 22nd inst., Bishop Capers was stricken with paralysis, and is lying critically ill at his summer home, Camp Cottage, Cedar Mountain, S. C. Our information is such that we fear a fatal termination may result before this paper reaches its readers.

BISHOP MACKAY-SMITH'S VISIT TO CHINA AND JAPAN NOT OFFICIAL.

THE STATEMENT appearing in the New York and Philadelphia papers, and also in THE LIVING CHURCH, regarding Bishop Mackay-Smith's visit to the missions of China and Japan as being of an official character, is denied. The Bishop states that he is going on his own personal visitation of the countries named, and in no way as an official of the Board of Missions.

CORNERSTONE LAID.

ON THE afternoon of June 15th, the Bishop laid the cornerstone of the new parish house of the Church of the Good Shepherd, McDonough Street, Brooklyn, N. Y. The Bishop was assisted by Canon Swett, Rev. Dr. Swentzle of St. Luke's Church, and Rev. Dr. Rogers, rector of the parish. More than a thousand persons witnessed the ceremony. The building, when completed, will be 55 x 70 feet, and two stories in height. The walls are of pressed brick with trimmings of Indiana limestone. The cost of the structure will be about $35,000.

MARRIAGE OF A PRIEST.

THE REV. ROGER HANSON PETERS, rector of St. Luke's parish, Kalamazoo, Mich., and Mrs. Edith Vaughn Wilder of Louisville, Ky., were married in the Cathedral, Louisville, on Wednesday, June 12th, by the Very Rev. Dean Craik, assisted by the Rt. Rev. J. N. McCormick, D.D., who also pronounced the benediction, the Bishop of Indianapolis being the celebrant at the Nuptial Mass.

HISTORICAL SUNDAY IN BROOKLYN.

THE THREE HUNDREDTH anniversary of the first celebration of the Holy Communion at Jamestown was duly commemorated in nearly all the parishes through the diocese of Long Island. In most of the Brooklyn churches there was an early celebration of the Eucharist, at which the attendance of men was noticeably large. At St. Paul's, Clinton Street, a large body of men received the Blessed Sacrament at 8 o'clock. Morning Prayer was read at 10:30 and at 11 there was a choral celebration of the Eucharist and an historical sermon by the rector, the Rev. Warner E. L. Ward. Patriotic hymns were sung and the pulpit was draped with the national colors.

At St. Ann's on the Heights (Rev. Colin C. Walker) there was a corporate Communion of the men of the parish at 8 A. M., followed by the regular service of Morning Prayer and sermon at 11. In the evening a special service for the laymen of the diocese was held, at which addresses were made by Bishop Partridge, of Japan, Archdeacon Holden of Suffolk County, and Mr. William C. Redfield. Bishop Burgess presided. At Calvary, Buckwick Avenue (Rev. Jno. Williams) there were two celebrations of the Eucharist, both of them well attended. The rector preached an historical sermon.

At the Incarnation, Gates Avenue (Rev. J. G. Bacchus, D.D., rector), the corporate Communion of the men of the parish was at 10.

M. T. O. IN LOUISVILLE.

THE THIRD SUNDAY AFTER TRINITY was observed in Kentucky as the three hundredth anniversary of the first Eucharist at Jamestown. In Louisville the several chapters of the B. S. A. made their corporate Communions in their parish churches at the early celebration, and sermons appropriate to the occasion were delivered in all the churches at the eleven o'clock service.

All the city parishes united in choral Evensong at the Cathedral, when the Bishop of Springfield preached a most excellent sermon in behalf of the M. T. O. from the text, "Bread to strengthen man's heart" (Ps. civ. 15). He emphasized the fact that those founders of the American Church were *men*, there being no women at Jamestown, and that those sturdy pioneers sought in the Holy Eucharist Bread to strengthen their hearts.

Moreover those men gathered day by day in their church to worship God according to the forms of the Book of Common Prayer, and that after the death of their priest they suffered not the daily worship of Almighty God to cease for the want of a priest, but one of those *men* read the service of the Book of Common Prayer until the coming of another priest. He then showed how the true meaning of the Incarnation was an appeal to manliness. That this appeal is not in vain was shown in the renewed interest in the work of religion by the men of this commercial age, citing a striking instance of the recent visit of a large body of representatives of the Boards of Trade and other business organizations of the United States to Panama. These gentlemen spent three Sundays on the steamer, and though there was no clergyman on board, some Churchmen conducted service each Sunday, gathering about them those men of all religions and of no religion to join with them in the devotions of the Book of Common Prayer.

It is believed that this service will give a decided impulse to the M. T. O. movement in Louisville.

ST. ALBAN'S DAY IN PHILADELPHIA.

ST. ALBAN'S CHURCH, Olney, Philadelphia, celebrated its patronal day on Monday, June 17th. There were frequent services. At the 10:30 Eucharist, the Rev. Edward M. Jefferys, D.D., was the preacher. After the service, a luncheon was served in the guild room to the clergy and congregation. St. Alban's is a most promising parish, recently incorporated. During the past years its communicants and resources have almost quadrupled.

While distinctly a "Catholic" parish, both "Low" and "High" Churchmen find St. Alban's an attractive Church home, its special notes being the reverence and dignity which mark the services and the strong setting forth of the Church's belief. The rector is the Rev. Archibald Campbell Knowles, under whose ministrations the Church has been brought into its present successful condition. At the luncheon on St. Alban's Day, many of the visiting clergy made very encouraging and felicitous speeches over the growth of this work at Olney.

GIFT TO A WESTERN CHURCH.

THE SOCIETY OF ST. CHARLES, King and Martyr, of England, has presented, to St. Mary's Church, Provo, Utah, a pair of brass candlesticks for the altar.

DEAN CRAIK'S TWENTY-FIFTH ANNIVERSARY AT CHRIST CHURCH.

THE Third Sunday after Trinity was the twenty-fifth anniversary of Dean Craik's becoming rector of Christ Church, Louisville, Ky. The Dean succeeded his father, the late James Craik, D.D., who had been rector of the parish for thirty-eight years, so that for sixty-three years this congregation has been under the charge of these two priests. The success of their ministry is shown not only in the strong parish of nearly nine hundred communicants, as the fruit of their ministry, but even more in the love and respect which the whole community feels for the son as they did for his revered father.

In this quarter of a century Dean Craik has baptized about 1,100 persons, and has

presented about the same number for Confirmation. In that period the offerings of the congregation have amounted to over $800,000.

GOOD SAMARITAN HOSPITAL, PORTLAND, OREGON.

CONVENTION WEEK in the Diocese of Oregon began Tuesday night, June 11th, with the nurses graduating exercises of the Good Samaritan Hospital, which were held in the Nurses' Home. Tuesday, being the Feast of St. Barnabas the Apostle, the day was very appropriate. Eighteen nurses received their diplomas from Bishop Scadding. This magnificent institution is a credit not only to the Diocese of Oregon but to the whole Church.

The report of the Board of Hospital Trustees, states that, "During the year steps were taken to complete the lower floor of the Nurses' Home. Reception rooms, dining rooms, and nurses rooms, have been finished, and are now in order, and the capacity and convenience of the building greatly increased. Several notable gifts have made it possible for the Board to take into consideration the speedy erection of the Administration section of the new hospital. A chapel is to be incorporated in the plans of said building, and that the Administration building and chapel be designated, when completed, as a memorial to our late beloved Bishop, Benjamin Wistar Morris. Under the will of the late Miss Rachel Morris the hospital inherits the sum of $5.000; and Mrs. C. H. Lewis has offered $10.000; Mrs. Gilsan and family, $10,000, and the Misses Failing $5,000 towards the new Administration building." The income of the hospital for ten months was reported at $168,419.14, and disbursements $164,179.51.

COMPETITION FOR LOCATION OF DIOCESAN SCHOOL.

THE COMMITTEE of the diocese of Mississippi on Diocesan Schools, held an important meeting at the Bishop's residence, Battle Hill, Jackson, Thursday June 13th. The committee decided to proceed at once to the consideration of offers of location for the school and also to make all preliminary arrangements which would expedite the work of building so soon as a location had been selected. July 25th was set as the final day upon which offers would be received from the various towns of the diocese to secure the school. There will be a number of generous bids for the location, Hattiesburg, Jackson, Meridian, Canton, Vicksburg, and Winona having already signified their intention of trying to secure it.

WOMAN'S AUXILIARY, OREGON.

WEDNESDAY, June 12th, the opening service of the annual meeting of the Woman's Auxiliary was held in the Pro-Cathedral of St. Stephen the Martyr, Portland, Oregon, with a celebration of the Holy Communion, the Bishop of the diocese being celebrant, assisted by the vicar, the Rev. H. M. Ramsey. Bishop Scadding was the preacher. After lunch, served by the ladies of the Pro-Cathedral in the chapter house, the Auxiliary assembled for business, and the reports of the various branches were read, and reported over $943 contributed in cash and boxes. The former president, Mrs. A. R. Hill, was elected honorary president for life, as she had served the Auxiliary as president since its organization in the diocese. Mrs. Charles Scadding, the wife of the Bishop, was elected president; Mrs. W. J. Burns, vice-president; corresponding secretary, Mrs. Adrian Oakes; recording secretary, Mrs. Fairfowl; organizing secretary, Mrs. W. A. M. Breck; secretary of the Junior Auxiliary, Mrs. A. C. Newill; treasurer, Mrs. Berry; diocesan organist, Mrs. Van Dusen; representative to the General Convention, Mrs. Charles Scadding. Bishop Scadding spoke to the women, of his wish and desire to erect at the State University at Eugene, a Church Home for the young women of the Church attending said university. The Home to be under the care of a Deaconess or Church mother, and that the Home might be a memorial to Miss Mary B. Rodney, the first principal of St. Helen's Hall, the diocesan school for girls.

Missionary addresses were made by the Rev. W. H. Gibbs of La Grande, the Rev. W. A. M. Breck of Portland, Archdeacon Chambers of Portland, and the Rev. M. J. Goodheart of Ashland.

BI-CENTENNIAL OF SETTLEMENT OF NEW MILFORD.

THE BI-CENTENNIAL of the settlement of New Milford, was observed on June 15, 16, 17, 18. The services on the Third Sunday After Trinity, were a part of the commemoration, and as well of the original service at Jamestown. There was an early Eucharist at St. John's Church, the Rev. John F. Plumb, rector. The later morning service was also held at St. John's, All Saints' Memorial, the other church of the town, uniting with the mother parish. The rector was assisted in the service by the Rev. Dr. Hare of All Saints', the Rev. Frank B. Draper, chaplain of Ingleside School, and a former rector of All Saints', the Rev. John T. Huntington, whose father, the Rev. Enoch Huntington, was once rector of St. John's, the Rev. George S. Bennitt, D.D., Rev. Frederic A. Wright, both once of New Milford. The sermon was preached by the Rev. Samuel Hart, D.D., from Jeremiah xxx. 6. At five o'clock Evening Prayer was said at All Saints', St. John's congregation joining in the service. The sermon was by the rector, the Rev. Marmaduke Hare, M.D., from Isaiah xlviii. 5. A later service was also held at St. John's, and the sermon delivered by the Rev. George S. Bennitt, D.D., the text was Deuteronomy xxxii.7.

A history was given of the founding and progress of the Church in New Milford, together with many personal reminisences of interest and value. In the parish, the preacher was born, baptized, confirmed and admitted to Holy Orders. A united service was held in the afternoon, on the village green, at which prayer was offered by the rector of St. John's, and an address given by the Rev. Frederic A. Wright. On Tuesday, the Rev. Dr. Hart was one of the speakers of the day. Nowhere in Connecticut is any historical occasion considered complete without his presence, and participation.

PARISH HOUSE OPENED.

ON TUESDAY, June 12th, the parish house of Christ Church, Vicksburg, Miss., which is rented from the owners for the present, but will be bought and turned over to the Church as soon as proper title can be secured, was opened with a reception to the members of Christ Church and their friends. The parish house is to be a gift to the parish from Mrs. J. W. Johnson, in memory of her father, Capt. John Willis. At present it consists of reception room, library, reading room and amusement room. Later a gymnasium and other necessary adjuncts will be built. It is confidently expected that this generous gift will prove a great blessing to this historic old parish.

THE ARCHDEACONRY OF TROY.

THE OPENING SESSION of the 93rd regular meeting of the Archdeaconry of Troy was held at Christ Church, Ballston, N. Y., the Rev. J. Winthrop Hegeman, D.D., rector, on Monday evening June 17th. In the absence of the Ven. Archdeacon, Dr. Carey who is at the Peace Conference at the Hague, the Rev. Henry R. Freeman, rector of St. John's, Troy, was elected president pro tem. Mr. Freeman made the opening address introducing the regular speakers, the Rev. C. W. Schiffer and the Rev. Leopold Kroll. The church was well filled and all enjoyed the service with its well rendered music. On Tuesday morning at 7:30 there was a celebration of the Holy Communion with a meditation by the Rev. B. W. R. Tayler, D.D., rector of St. George's, Schenectady. Dr. Tayler's words will not be forgotten by the clergy. The meditation was on the 16th Psalm. The business session of the archdeaconry began at 10 o'clock. After the various committees were appointed, missionary reports were made by the Diocesan Missionary and others. The report made by the chairman of the Sunday School Commission brought forth interesting discussion as did also the unanimous resolution congratulating the Ven. Archdeacon on the 30th year as presiding officer of the Archdeaconry. The Secretary of the M. T. O. read a letter from the Bishop and also urged the clergy to send in their lists. Rev. Dr. Enos, a member of the Diocesan Committee told what had been done for the M. T. O. in his parish and made a strong apeal for urgency in the matter.

At 1 o'clock the visiting clergy with their wives, were delightfully entertained at luncheon in the parish house, where a fine repast was served. After dinner speeches were unusually good, especially those coming from the laymen. A singular fact was made known at the presence of the senior and junior wardens, father and son, the senior warden, Mr. Medberry, carrying his 90 years in most graceful and noble bearing. Mr. Henry Griffing of Warrensburgh, Mr. George Foster Peabody of Lake George, and Dr. Enos of Troy, were among those who made the occasion one of pleasure by their pleasing remarks. The clergy then assembled in the church, and listened to an essay on "The Church's Mission to the Negroes in the South," by the Rev. Edward M. Parrott. The Rev. Henry Little of Troy was the first speaker, and Mr. George Foster Peabody the second. Both the paper and the speeches on the subject were unusually interesting and we wish Mr. Parrott's address could be heard in every parish in the diocese.

The attendance upon this meeting of the Archdeaconry was unusually good. Ballston is a very beautiful place, and Christ Church one of the finest in our diocese.

ANNUAL FESTIVAL OF THE GUILD OF ALL SOULS.

THE ANNUAL festival and meeting of the Guild of All Souls was held June 18th in the Church of St. Michael and All Angels, Berwyn, Ill. Mass was sung at 11 o'clock by the Rev. C. E. Taylor, the priest-in-charge, assisted by a good choir. The sermon was preached by the Rev. George Craig Stewart of St. Luke's, Evanston, Ill., and proved a cogent statement of the Church's doctrine concerning Purgatory.

The president of the Guild, the Rev. E. A. Larrabee of Chicago, on account of a trustee meeting at Racine College on the afternoon of the same day, was obliged to leave immediately after the Mass. In his absence, the warden, the Rev. C. E. Bowles, presided at the annual meeting. The secretary, Mr. T. E. Smith, of Akron, Ohio, read an interesting report of the progress of the guild during the past year: Ninety-three new members had been admitted, the largest number ever reported, as many as twenty being of the diocese of Massachusetts, and the remainder divided among twenty-five different jurisdictions. A grant of black Eucharistic vestments had been made to Cairo, N. Y., and the black cope for the Church of the Advent, San Francisco, was on exhibition at the meeting and forwarded to the Rev. C. N. Lathrop immediately afterward. The total living membership in this country was shown to be 1,208, and departed, 206. The secretary was instructed to make five more grants.

The council was reëlected, the only change

being the substitution of the Rev. G. C. Stewart for the Rev. G. B. Stone, who is living abroad. The officers also were reëlected as follows: President, the Rev. E. A. Larrabee; Warden, the Rev. C. E. Bowles; and Secretary, T. E. Smith.

After the meeting a luncheon was attractively served by the ladies of St. Michael's Church; Father Taylor acted as toastmaster, and speeches were made by Fathers Stewart, Bowles, Haslam, Tomlins, and the Secretary.

SILVER ALTAR FOR ST. MARK'S CHURCH, PHILADELPHIA.

AN ALTAR of solid silver, costing $60,000 the equal of which is to be found in only four other churches in the world, will be placed in the Lady Chapel of St. Mark's Church, 16th and Locust Sts., and will thus complete the furnishing of this beautiful and costly chapel, erected by Mr. Rodman Wanamaker, as a memorial to his wife. Improvements costing $40,000 more will be made in the church, and has necessitated the closing of the church for the summer. The whole floor of the nave is to be relaid with tiling, and the sanctuary lined with colored marble, the gift of Mrs. Sutherland Provost, in memory of her husband. Mrs. Robt. Brown Sterling has presented, in memory of her mother, seven lamps of solid silver, which will hang before the High Altar. The present rood screen will be remodeled, and will be placed in the Church of the Ascension, Broad and South Sts. In its place an oak beam bearing a large crucifix with images of the Blessed Virgin, and St. John on either side, will be erected, the gift of the parishioners, and in memory of the late Bishop of Milwaukee, Rt. Rev. Dr. Nicholson, at one time the honored and much loved rector of St. Mark's. The present rector, the Rev. Alfred G. Mortimer, D.D., is on his annual pilgrimage to England, and while there will be the guest of the Duke of Newcastle.

VALLEY FORGE MEMORIAL.

ON WEDNESDAY, June 19th, the 129th anniversary of the evacuation of Valley Forge by the American troops under Washington, was celebrated by the dedication of the Virginia Bay in the cloister of the colonies of the Washington Memorial Chapel at Valley Forge, by the Rt. Rev. Robt. A. Gibson, D.D., Bishop of Virginia. The bay is the gift of George C. Thomas, treasurer of the Board of Missions, and a brass plate bears the following inscription: "To the glory of God, in honor of the unfaltering heroism of the Father of his country, and the brave Virginians who so faithfully stood by him in this valley, and in sincere appreciation of the devotion of the commonwealth of Virginia to the missions of the Church, and especially in giving themselves to this great cause, this Bay is erected by George Clifford Thomas, June 19, 1907."

The Bishop also dedicated a massive and artistically carved stone font given " in memory of Ralph James Sullivan and in commemoration of the Baptism of George Washington." Beside the Bishop and the rector of the chapel, the Rev. W. Herbert Burk, the following vested clergy were present and added much to the dignity and impressiveness of the service: Rev. Messrs. Medary, McClure, Fuller, Goodfellow, Scott, Hotchkin, Coble, Ege, Finn, Levis, and Hoyt. The Bishop delivered an interesting and instructive address, shedding new light upon the qualities and characteristics of the great Washington as a citizen, host, head of a family, friend, leader, and as a Churchman, as best known to Virginians. As an historical record, the address will be of great value. During the service the Rev. Mr. Burk stated that the Maryland Bay would be completed and dedicated during the summer, and steps were now being taken towards the erection of the Massachusetts Bay. A fine collation was served by the ladies of the chapel to all visitors in the grove at the conclusion of the service.

DIOCESAN SYNOD OF NIAGARA.

THE THIRTY-THIRD annual meeting of the diocesan synod was opened by the usual service in Christ Church Cathedral, Hamilton, Canada, June 18th. Some of the business before the Synod at the afternoon session was the reports of the committee appointed to consider the charge of Bishop Dumoulin. The committee recommended that the sum of $500 be appropriated to provide for the expenses of the Bishop attending the Pan-Anglican Conference at Lambeth, next year, and also that six delegates be appointed to attend the meetings as representatives of the Synod. These recommendations were adopted, also the recommendation to change the name of the Mission Fund, to that of the Augmentation Fund. The increase in membership was the largest in the history of the Synod. The contributions showed an increase of $3772 over last year. The value of Church property in the diocese is $852,800.

WOMAN'S AUXILIARY IN OLYMPIA.

AT THE fifteenth annual meeting of the Woman's Auxiliary of this jurisdiction, held in Trinity Church, Tacoma, May 28th, the opening missionary address was given by the Rev. Rodney J. Arney of Kent, an earnest call to priest and layman to endure hardness as good soldiers of Jesus Christ.

Lunch having been served in the parish house, the business session opened at 2 o'clock. 116 delegates responded to roll call. The reports showed that boxes had been sent to the Rev. M. J. Hersey, Randlett, Utah, and Miss Marian Taylor, Wadworth, Nevada, for Indian work, and two barrels to St. Matthew's Hospital, Fairbanks, Alaska.

The committee appointed to frame a resolution regarding delegates, reported as follows:

Resolved, That at the Triennial Convention of the Woman's Auxiliary, each diocese be represented by four officers and each missionary district by one officer, and that in addition one delegate be allowed for each two hundred members.

The following officers were unanimously elected for the ensuing year: Mrs. F. W. Keator, Tacoma, President; Mrs. J. O. Cooper, Seattle, first vice-president; Miss Somerville, Centralia, second vice-president; Mrs G. J. Turrell, Seattle, third vice-president; Mrs. C. A. Pratt, Tacoma, secretary; Mrs. L. A. Stewart, Seattle, treasurer; Mrs. N. B. Coffman, Chehalis, treasurer united offering; Mrs. Frank Ellis, Seattle, secretary of the Junior Branch; Miss E. H. Maynard, Tacoma, secretary of Education.

A most marked advance of interest in the Mission Study Class was shown to have developed during the past year, especially noticeable in the Tacoma Branch, under the direction of Mr. J. M. Miller, Jr. "Strategic Points in Our Home Field" was the general subject throughout the district. "The Islands of the Pacific" is to be the subject of next winter's study.

DIOCESAN SYNOD OF ONTARIO.

THE DIOCESAN SYNOD opened in Kingston, Ontario, June 18th, with a good attendance of clerical and lay delegates. Canon Grout was re-elected clerical secretary, but Dr. R. V. Rogers declined, after thirty-five years of service, to continue as lay secretary. A number of speakers, both clerical and lay, urged his acceptance, which was asked by a rising vote, but he declined absolutely. Out of a synod of nearly three hundred members when he was first chosen, only two clergymen and three laymen remain. Mr. Francis King was elected in his place. It was asked that a minute of appreciation should be prepared of Dr. Roger's services, by Judge McDonald, Archdeacon Macmorine, and E. J. B. Pense.

Bishop Mills delivered his annual charge in the afternoon, which contained a strong condemnation of many of the habits of modern life, most of all of the growing unbelief in a Personal God. He spoke too of the brutalizing sports indulged in, of the disregard for the sacredness of the marriage bond, of the sacredness of an oath, or of a trust which are so common, and called for vigor and force in the pastoral office, the fearless rebuke of sin, and the preaching alone of salvation with power and desire to save men. Bishop Mills mentioned that he expected to attend in October, the General Convention of the American Church, at Richmond, Virginia, as one of the deputation from the Canadian General Synod. He said also that next year he would be obliged to forego the visitation of the diocese altogether, as he expected, if spared, to attend the great missionary congress in London, England, for which purpose he expected to leave home early in May. Then the Pan-Anglican Synod will meet in July and August, and the Canadian General Synod in September, so that the Bishop said, not only would he have to forego the visitation of the diocese, but it would be necessary to postpone the annual meeting of the diocesan Synod until October.

After the service in the evening of June 18th, in St. George's Cathedral, Kingston, at which Dean Farthing preached, the memorials erected to Dean Smith and Chancellor Walkem were unveiled.

DEATH OF THE REV. DR. HILLYAR.

NEWS HAS just reached Washington, of the death in Beaumont, Texas, of the Rev. Dr. James M. Hillyar, who until a few months ago, had been one of the assistants in St. Alban's parish, that city. Dr. Hillyar was well known in the Diocese of Washington, where he had labored faithfully for quite a number of years, and was much beloved by the congregations to whom he had ministered. Several months ago, on account of failing health, he had to resign his work and go South, and located in Beaumont, hoping that he might regain his strength and return to Washington. He was an Englishman by birth, and entered the ministry of the Church rather late in life, being ordained to the diaconate in 1873, and to the priesthood by Bishop Bedell, in 1876. He had charges in Galion, Berea, and Trinity Church, Coshocton, Ohio, and for two years was City Missionary in Boston, afterwards going to Goldsboro, North Carolina, from which place he came to Washington, serving in the Chapel of the Good Shepherd, St. John's parish, Accokeek, and St. Alban's parish. Dr. Hillyar is survived by a widow and several children. The interment was in Texas.

SOUTHERN CONVOCATION AT PITTSBURGH.

A MEETING of the Southern Convocation of the diocese of Pittsburgh was held at St. Mary's Church, Charleroi (Rev. P. L. Donaghay, rector), on Wednesday and Thursday, June 19th and 20th. There were present of the clergy in addition to the Bishop and the rector of the parish, the Rev. Messrs. Alexander, Bannister, Barber, Beavin, W. L. H. Benton, Bragdon, Cole, Danner, Ferris, Flewelling, Flint, Gray, Ingley, Lamb, Meade, Milne, Norman, Pickells, Rambo, Robinson, Speers, Swan, Ward, Wightman, Wood, and C. M. Young. Laymen from the following parishes were present: St. Mary's, Charleroi, Messrs. Daly and Brown; Redeemer, Pittsburgh, Mr. C. P. Smith; Grace, Pittsburgh, Mr. T. J. Bigham.

On Wednesday evening the Rev. Dr. Ward preached a sermon having for its subject, "What is Your Life?" and the Rite of Confirmation was administered. On Thursday there was an early celebration of the Holy Communion by the Bishop of the diocese, fol-

lowed immediately by breakfast at a hotel nearby the Church.

A business session was held at 9:30, when a committee was appointed to consider the whole subject of organizing the Southern Convocation as a missionary body. The following committee to propose by-laws was appointed, to report at the next meeting of the Convocation, which is to be held (D.V.), buring the third week in September, at such place as the committee arranges for: Rev. Dr. Bragdon, chairman; and the Rev. Messrs. Barber, Flewelling, and Ingley, and Messrs. Charles P. Smith, E. P. Botsford, and T. J. Bigham.

During the morning a paper on "Printed Parish Helps" was presented by the Rev. D. L. Ferris, and an essay on "The Church and Crime," read by the Rev. R. N. Meade, both of Pittsburgh. In the afternoon the Rev. J. G. Robinson gave a very interesting lecture on "Bypaths of Palestine," illustrated by drawings.

THE AMERICAN GUILD OF ORGANISTS.

THE AMERICAN GUILD OF ORGANISTS held their annual meeting in Holy Trinity parish house, Philadelphia, on Tuesday, June 11th, with a large attendance of members from many distant points. The Rev. Julius G. Bierck, curate and organist and choirmaster at the Church of the Saviour, West Philadelphia, presided. It was announced that the guild would give three public recitals in this city the coming fall and winter.

M. T. O. OFFERINGS AT PHILADELPHIA.

THE OFFERINGS received in all of the churches of the diocese on Sunday, June 16th, in behalf of the M. T. O. were most encouraging, that at the Church of Our Saviour, Jenkintown, being $19,000; Holy Trinity, $7,500; Church of the Saviour, West Philadelphia, $1,000; Old Christ Church, $500. Mr. George C. Thomas has made an individual gift of $100,000, which will be credited to the amount from the diocese of Pennsylvania.

M. T. O. IN PITTSBURGH.

ON SUNDAY, June 16th, there was a very general observance throughout the parishes of the diocese of the Three Hundredth anniversary of the first celebration of the Holy Eucharist on these American shores by a clergyman of the Anglican Church, at Jamestown, Va. Corporate Communions for men and boys were a prominent feature of the celebration, and historical sermons were delivered in most of the churches, in some places, at both morning and evening services. At Calvary Church, Pittsburgh, on Sunday evening, a special choir of boys and men rendered the music, and after the presentation of $2,000, for the Missionary Thank Offering, a solemn *Te Deum* was sung. At Christ Church, Oil City, the offering was $347.

TWENTY YEARS' RECTORATE.

THE REV. H. H. SLEEPER, M.D., celebrated this month the twentieth anniversary of his rectorship of Grace Church, Elizabeth, N. J., the event being marked by a parish reception for himself and Mrs. Sleeper, at which many gifts were presented by friends and individuals of the congregation. The commemoration coincided also with the twentieth anniversary of Dr. Sleeper's marriage. Grace Church has prospered wonderfully during the two decades just finished. From a small mission it has grown into one of the largest parishes of the diocese, with 746 communicants, in 625 families. The Confirmation class of the present year was 74, the largest reported by any church in the diocese. There were, last year, 54 baptisms, 31 marriages, and 30 burials. A feature of the parish activities is the institutional and other work carried on in connection with the Edward Clark Club, which is housed in a beautiful parish house, the gift of Mrs. H. C. Potter to the parish.

RETREATS BY THE BISHOP OF VERMONT.

BISHOP HALL proposes to hold, as usual, two retreats at Rock Point, Burlington, the first two weeks in September.

1. For Churchwomen, beginning Tuesday evening, September 3d, and closing Friday morning, 6th. Names should be sent before August 18th, to Mrs. G. L. Burnside, Bellows Falls, Vt., or to Miss C. R. Wheeler, 210 Pearl Street, Burlington, Vt.

2. For Clergymen, beginning Tuesday evening, September 10th, and ending Friday morning, 13th. Names should be sent before August 25th, to the Rev. G. B. Johnson, Bishop's House, Burlington, Vt.

Neither retreat is limited to persons of the diocese, although in case of pressure these will have preference up to the dates named.

FORMER METHODIST MINISTER PRIESTED.

THE REV. HENRY L. ANDERSON, deacon of Crystal City, Mo., a former Methodist minister, was advanced to the priesthood by the

REV. HENRY L. ANDERSON.

Bishop of Missouri, on the 19th inst. The candidate was presented by the Rev. E. A. Neville, under whose instruction Mr. Anderson was prepared for Holy Orders.

A LONG JOURNEY.

THE BISHOP OF OREGON, accompanied by his wife and the Rev. Wm. Horsfall, started on a journey to the Coos Bay district of his diocese, immediately after the close of his diocesan Convention. The trip will be 236 miles by stage and 150 miles by boat. Some of the stations have not had a visitation from a Bishop for five years. The Bishop sends on in advance, by mail, a copy of *Selections from Direct Answers to Plain Questions*, with the dates of visitation to the various missions printed thereon, to all the members of the Church in reach. He will spend an entire day at each point, holding services both morning and evening. The trip will occupy about four weeks, ending at Roseburg, July 16th.

FIFTY YEARS IN HOLY ORDERS.

ON JUNE 28th the Bishop of New Jersey kept quietly the fiftieth anniversary of his ordination as deacon. Bishop Scarborough has spent nearly 33 years of this ministry in the episcopate in New Jersey. His service as Bishop has been marked by unflagging devotion to his diocese. He takes no regular vacation and continues his visitations the year round, devoting the summer months to work in the seaside parishes of his diocese, thus through visits for Confirmation and in addresses and services developing the interest of the summer congregations in the missionary work of the diocese, as well as in building up the seaside work itself. This policy has resulted in the establishment of most of the shore churches as settled parishes for all-the-year work. As the New Jersey coast is lined with resorts, from Cape May and Atlantic City to the Highlands of Navesink, the Bishop's summer work has been extraordinarily fruitful. The work of the entire diocese has grown with like rapidity. When he came to the diocese it numbered 89 clergy and 6,445 communicants. There are now 126 clergy and nearly 22,000 communicants. Previous to his consecration as Bishop, February 2, 1875, Dr. Scarborough had served, first as curate in St. Paul's Church, Troy, then as rector of the Church of the Holy Comforter, Poughkeepsie, 1860-67, and then as rector of Trinity Church, Pittsburgh, 1867-75. He was graduated from Trinity College, in 1854, and received from that institution the degree of M.A. in 1857, D.D. in 1872, and LL.D. in 1904.

CHURCH BURNED.

ST. JAMES' CHURCH, Ridgefield, N. J., was entirely destroyed by fire on Sunday evening, May 26th. The parish was just undertaking to build a rectory, which was very much needed when this fire came. There was an insurance of $2,500 upon the church which was all that could have been carried, but it will not of course replace the church and the assistance of Churchmen in the diocese is asked.

THE INTERNATIONAL CLERICUS.

THE INTERNATIONAL CLERICUS of the dioceses of Olympia, Oregon, Montana, Spokane, Calgary, Columbia, Caledonia, Kootenay and New Westminister was held in Vancouver, B. C., beginning on the 5th inst. The opening service was in St. James Church, when Bishop Dart preached the opening sermon. The closing service was in Christ Church Cathedral in New Westminister on the 7th, with a sermon by Bishop Scadding. Many papers were read at the various meetings, the first being entitled "The Wilderness Time of the Church, A. D. 30 and 70", by the Rev. H. H. Gowen of Seattle, and was read to the meeting in the absence of Mr. Gowen. The paper of Dean Paget, of Calgary, on "Church Building for Modern Needs", and an address after reading the paper by the Rev. A. Silvia-White, followed. The evening was given to Bishop Scadding's illustrated lecture on "The Early Church in Virginia". On the 7th inst. a paper was read by the Rev. C. C. Owen of Vancouver, on "The Devotional Use of Holy Scripture", the speaker on this paper being the Rev. R. Connell of Victoria. The Rev. J. P. D. Llwyd, read a paper on "The Church as a Power for National Righteousness", the speaker being the Rev. F. H. Graham of Nelson. The afternoon services were held in New Westminister, where a paper was read by the Rev. Canon Beanlands of Victoria, on "Church Discipline", the speaker being the Ven. Archdeacon Small of Lytton. The paper by the Rev. J. E. Simpson of Portland on "The Church Catechism as the Basis of Church Teaching" was read in his absence by Bishop Scadding. An elaborate dinner was served in St. George's Hall, where many happy speeches were made and it was decided to hold the next United Clericus in the city of Portland, Oregon, next year. This first of the United Meetings was considered a very successful one.

PROPOSED MEMORIAL TO THE LATE REV. GEORGE W. HARROD.

ST. BARNABAS' CHURCH, Burlington, N. J., are to build a new chancel to the church, in memory of their late rector, the Rev. Geo. W. Harrod. A new and commodious choir-room has just been completed for this church.

MEMORIAL TO LT. CLARKE CHURCHMAN.

AT THE Delaware Hospital, Wilmington, on Friday afternoon, June 14th. The Clarke Churchman memorial operating room was dedicated by Bishop Coleman with prayer. Mrs. Charles Spear, president of the Clarke Churchman branch of the Hospital, tendered the room to the Hospital, which was accepted by the president of the Board. Its apparatus is valued at $1,000. His mother, Mrs. Elizabeth Clarke Churchman, former president of the Delaware branch of the Woman's Auxiliary, but now resident in Baltimore, was also present.

Lieutenant Clarke Churchman was killed in the Spanish-American war.

DEATH OF THE REV. I. N. MARKS, JR.

THE REV. ISAAC N. MARKS, JR., rector of the Church of the Holy Communion, Lake Geneva, Wis., since 1892, died at Jackson, Tenn., on the 21st inst. Mr. Marks had been in ill health for some time, but his condition was not supposed to be so critical. On Friday night, May 31st, he came into the church and presented a class to the Bishop of Milwaukee for confirmation, leaving the service immediately after, and going back to bed. A week later he went South, in hopes a change of climate would be beneficial. He was rector at Jackson, Tenn., for the four years preceding his coming to Lake Geneva. He was ordained to the diaconate in 1877 by Bishop Wilmer of Louisiana, and to the priesthood in 1880 by Bishop Galleher. Mr. Marks was a Southerner by birth, and all of his ministry was spent in the South with the exception of his rectorship at Lake Geneva. The funeral services were held on the 24th inst., the Bishop of Milwaukee officiating, assisted by the Rev. Dr. Piper of Racine and the Rev. E. H. Edson of Elkhorn.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Festival Days Kept.

ON ST. ALBAN'S DAY, June 17th, the annual festival of St. Alban's Guild of Acolytes was kept at the parish church, St. John's, Oakland. The guild vespers began with a solemn procession of acoyltes and celebrant. At the conclusion of the office, the Rev. guild chaplain, Father Gee, gave a most helpful talk to the acolytes. A pleasant evening and luncheon was enjoyed by the acolytes and their friends, in the church guild rooms at the conclusion of vespers.

THE THREE wards, St. Mary's, the Advent, and St. John's, Oakland, kept their annual festival on Corpus Christi day at the Church of St. Mary-the-Virgin, San Francisco. A solemn High Mass was celebrated with full Catholic ceremonial, and with inspiring music. The sacred ministers of the Mass were the Rev. G. L. Wallis, celebrant; the Rev. E. F. Gee, rector of St. John's, Oakland, deacon; the Rev. W. Venables, rector of St. Stephen's, Belvidere, sub-deacon. At the conclusion of the Mass, there was a solemn procession of the Most Blessed Sacrament. The Rev. C. N. Lathrop, rector of the Church of the Advent, preached the sermon. At this most inspiring service a goodly gathering were present, which bespeaks much for the growth of Catholicism on the Pacific Coast.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Memorial Statue Unveiled — Death of Mrs. Williamson—Personal

AT THE unveiling of the memorial statue of the late Hon. Thomas Francis Bayard, Secretary of State in President Cleveland's first administration, and Ambassador to England during his second, at Rodeford Park, Wilmington, Saturday, June 22nd, Bishop Coleman offered the invocation. The late Mr. Bayard was largely instrumental in the erection of the magnificent parish house to Old Swede's Church, Wilmington.

MRS. LAURA J. WILLIAMSON of Wilmington, and a member of the board of managers to the Day Nursery and Hospital for Babies, diocesan institutions, died in Philadelphia, June 7th, and was buried from St. John's Church, on the 10th. Bishop Coleman, Archdeacon Hall, and the Rev. F. Heisley, officiating.

AT THE graduation exercises of the Delaware State College at Newark, during the week of June 16-23, the Rev. Dr. Floyd Tomkins, rector of Holy Trinity Church, Philadelphia, delivered the baccalaureate sermon. Church interest in the exercises are intensified by the fact that John Robert McFarlin won the Bishop Coleman prize of $25 for the best all-round work for the college year. Mr. McFarlin will remove to Keokuk, Iowa, where he will be associated with the Garden Daniels Electric Company of Philadelphia.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

A Musical Service — A Quartet Choir — New Parish House.

THE CHOIR of All Saints' Church, Morris Park, visited Grace Church, Courtelyou Street (Rev. W. G. Ivie) on the evening of June 19th and assisted in rendering a special musical service. The united choirs numbered over fifty voices. After the service the visitors were entertained in the Sunday School rooms.

AT ALL SAINTS' CHURCH, Great Neck (Rev. Kirkland Huske), a professional quartette has been engaged to take the place of the old volunteer choir. It is believed that the arrangement will be much more satisfactory than the old one.

ST. GEORGE'S PARISH, Flushing (Rev. Henry D. Waller), is about to break ground for the erection of a parish house. It is to be of stone, will contain two large rooms in the basement, 20 x 30 feet, which will be for the use of the boys' club. There will be three rooms on the first floor, 20 x 15, 20 x 20, and 12 x 20, and a kitchen 13 x 18.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Personals — The M. T. O.

FOLLOWING the resignation of the Rev. W. Dewees Roberts as rector of St. John's Church, East Boston, who has accepted the rectorship of St. Michael's Church at Milton, comes the announcement of the call to the Rev. Edwin Tuttle Lewis, curate of Christ Church at Dayton, Ohio, to succeed him. Mr. Roberts is accepting his new charge on July 1st. At this writing it is not known whether Mr. Lewis will accept the call.

THE REV. JAMES MCLAUGHLIN, who has been at the Church of Our Saviour at Middleboro for two years, has signified his intention to the vestry of wishing to resign. It is understood that the rector wishes to accept another call.

WHILE many Churchmen have been most enthusiastic over the prospects of a very large fund for the Laymen's Missionary Offering to be presented at the forthcoming General Convention at Richmond, there are those who believe that the Massachusetts diocese will not make an exhibit of more than $50,000. It is to be hoped that this sum is wide off the mark, for there are those who have been quite enthusiastic over the prospects of a showing considerably in excess of this figure.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Notes from the Diocese.

THE SUMMER meeting of the Junior Assembly of the Brotherhood of St. Andrew was held on Friday at Emmanuel Church, Old Orchard (Rev. J. Courtney Jones, rector). The members were the guests of Emmanuel Chapter. The address of welcome was given by the rector of the parish and Mr. G. A. McLaughlin of the Y. M. C. A. spoke on "The Spread of Christ's Kingdom." Reports from the various chapters were enthusiastic and hopeful.

THE REV. DAVID CLAIBOURNE GARRETT was invited to preach a special sermon on Sunday last at Trinity Church, Boston, on the occasion of the twenty-fifth anniversary of the graduation of his class at Harvard.

THE BROTHERHOOD of St. Andrew was entertained on the 18th inst. at the residence of Mr. H. L. Chase of Ferguson. Practical and inspiring addresses were given by the Rev. Charles F. Blaisdell, Messrs. Chase, C. L. Von Renthal, and George R. Robinson.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Ordination Anniversary — Church Rebuilt — Commission Appointed.

THE FIFTIETH ANNIVERSARY of the ordination of the Rev. C. S. Abbott of Belleville, will be quietly observed on Friday, June 28th. The same day is the same anniversary of Bishop Scarborough.

THE CHURCH at Allendale has been rebuilt, the old church becoming the chancel of the new church and connected with the parish house so as to make one of the most attractive and best adapted rural churches in the diocese. The Rev. J. W. Jackson went from the Seminary to this rural mission some five years ago. He has now seen the building of an excellent parish house at Allendale, the building of the beautiful stone church at Ramsey, the entire rebuilding in a larger way the church at Allendale, and now the people will turn their attention towards the building of the parish house at Ramsey.

UNDER authority given by the diocesan convention, the Bishop has appointed commissions of twenty-five or more clergymen and laymen on the Relation of the Diocese to the Board of Missions; on Church Extension in the Diocese; on Religious and Sunday School Instruction, hoping to get these important subjects before the diocese in a larger way in the autumn and the coming year.

THE ANNUAL report of St. Barnabas' Hospital just published, shows that of the 1,028 patients cared for last year in the wards and rooms, the members of the Episcopal Church were 146; number of Roman Catholics 172; Jews 142; Presbyterians 107; Methodists 81, showing the general character of the service of the Hospital. Some four thousand were also treated in the clinics. Every occupation was represented, but housewives numbered most, 289. The Endowment Fund has now been raised to about $100,000, but the maintenance of the Hospital requires great interest and generosity on the part of Churchmen.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

New Organ, Grace Church, Trenton — Parish Organized — Aged and Infirm Clergy Fund Increase — Lay Work at Cheesequake — New Parochial Organization.

GRACE CHURCH, Trenton (the Rev. Milton A. Croft, rector), has purchased a new organ and built an organ chamber for the instrument. The whole of the improvement has been paid for. The parish mission of the church has lately been making such progress that the rector has been given an assistant

to have charge of the work, and the Rev. J. C. Quinn has been appointed vicar of the chapel. Another Trenton mission, that of Christ Church, has purchased three lots as a site for a church, and a third, St. James', has doubled the seating capacity of the chapel and will also have a basement room for Sunday School, guild, and social purposes.

ST. AUGUSTINE'S, Atlantic City, a chapel for colored people, now become independent of diocesan aid, has raised the roof of the church and by lifting the structure has also built an extra story as a convenient residence for the clergyman and his family. A similar improvement has been made at St. Augustine's, Asbury Park, also a chapel for the colored people. St. Augustine's, Camden, has received a gift of land on which to build a parish house, and one of the members of the parish is building a rectory at his own cost.

BY A LAST payment on the legacy of the late Alleine Lord, the diocesan fund for the Aged and Infirm Clergy has received $100,000. In 1875, when Bishop Scarborough was consecrated, it was but $5,500.

THE CHURCH of Our Saviour, Cheesequake, is an example of the splendid work sometimes done by laymen. Two members of the congregation of St. Peter's, Spotswood, Mr. A. A. DeVoe and his son Garner, have been in charge of the mission, and under their efficient management a debt of $1,200 has been paid, the church has been improved and sheds for horses have been built in the rear of the property. At the same time the attendance at the services has greatly increased and the enthusiasm of the people has been aroused greatly. The Rev. F. H. Smith, of St. Peter's, visits the chapel as often as possible to celebrate Holy Communion; but the two laymen are in charge of the Sunday services.

HOLY TRINITY CHURCH, Ocean City, heretofore a summer chapel, has effected a parochial organization and will maintain services the year round. The Rev. Herbert J. Cook will be in charge.

ST. BARNABAS' CHURCH, Mantua, now has cash in hand to build a parish house and Sunday School room, without incurring debt. St. James', Paulsboro, has made many improvements, including new windows, new pavements, and several memorials.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Personal and Other Notes.

SOME WEEKS ago the Rev. Albert Neilson Slayton, M.A., rector of Grace Church, Sandusky, tendered his resignation. The vestry of Grace parish refused to accept it and a few days ago requested Mr. Slayton to reconsider the matter. He has finally decided that his resignation shall take effect on October 1st.

THE CLEVELAND CLERICUS held its last meeting for the summer months on June 17th at Trinity Cathedral House. An excellent paper on "Regeneration" was presented by the Rev. Henry E. S. Somerville, rector of St. James' Church. Mr. Somerville's standpoint was that of the great Anglican divines, and his conclusions as to the Church's teaching in this vital matter was heartily concurred in by all the clergy present.

THE VEN. ARCHDEACON ABBOTT, B.D., gave his splendid lecture on "Three Hundred Years of American Church History" at St. Mark's Church, Cleveland (Rev. Charles Steele Davidson, rector), on the 23d inst. A good congregation was present and a strong impression was created in favor of the M.T.O.

A MOVEMENT is on foot to popularize "The Ohio Widows and Orphans Society" as a safe and productive insurance among the clergy of the two dioceses in the state of Ohio. The Society was organized sixty-two years ago, and only the clergy canonically resident in the above dioceses are eligible as members, although the benefits continue irrespective of residence. The fundamental laws of the Society call for the execution of a premium note for $50 by each new member, which "shall be subject to requisition from time to time, to supply any deficiencies that may arise in the available means of the Society, for the payment of annuities." Such requisition was only made once, *i.e.*, in 1866, when a call for five dollars per member was made—no great amount with an inflated currency to pay it in. Under the present skilful management the invested capital of the Society has steadily increased, and a committee is now considering the advisability of dropping, or at least essentially modifying, the premium note feature as a piece of pioneer cautiousness that is no longer necessary. This it is thought will remove the bugbear that has hitherto prevented rapid growth in the Society's membership.

THE VESTRY of St. Paul's parish, Cleveland (Rev. Walter Russell Breed, D.D., rector), has decided to use the present rectory adjoining the church but facing on 40th Street as a clergy house. The Rev. Charles F. Walker, who is to become senior assistant in this parish on September 10th, will reside in the clergy house, and with him will live the second assistant, as soon as the parish is fortunate enough to secure one. Some years ago, before entering the ministry, Mr. Walker was a lay reader and Sunday School superintendent at St. Paul's. Dr. Breed will spend his vacation in the East, leaving Cleveland on July 15th, and returning September 10th. During his absence the Rev. Wilson Waters, B.D., rector of All Saints' Church, Chelmsford, Mass., will have charge of the services.

THE REV. L. E. SUNDERLAND, who was ordained deacon last Sunday at the Church of the Holy Spirit, Gambier, by Bishop Leonard, will join the clerical staff at Trinity Cathedral, Cleveland (the Very Rev. Frank Du Moulin, LL.D., Dean). Mr. Sunderland is a graduate of the University of Vermont and of the Divinity School of the University of Chicago. He was formerly a Congregational minister. Mr. Sunderland has just completed his theological course at Bexley Hall, Gambier. He is an expert in Sunday School work. Miss Margaret Peet, a member of this year's graduating class at the Church Training and

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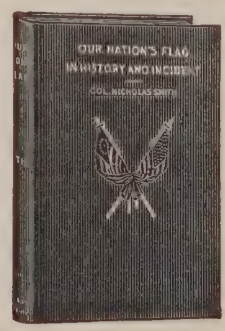

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Deaconess' Home, Philadelphia, will become deaconess of the Cathedral parish.

THE MOST REV. DANIEL SYLVESTER TUTTLE, D.D., Presiding Bishop of the American Church, has accepted an invitation to preach the sermon at the consecration of Trinity Cathedral on September 24th. Invitations to be present have been issued to all the Bishops of the American Church, and to the Bishops of the contiguous Canadian dioceses. The English Prelates, who will visit the United States in the Autumn to participate in the celebration of the Tercentennial of the founding of the Church on this continent, have likewise been invited. The Most Rev. Enos Nuttall, D.D., Archbishop of the West Indies, is expected to be present.

OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

Diocesan Paper Revived — Indian Mission School.

THE *Oklahoma Churchman*, the official organ of this missionary jurisdiction, is revived, the first issue appearing this month. Publication has been suspended for several years. The Rev. W. P. Browne of Ardmore will be the editor, assisted by Archdeacon Smith and Mr. J. R. Rose.

MARKED IMPROVEMENT in the work of the Church in some of the larger towns may be noted. At Oklahoma City (Rev. J. M. D. Davidson, D.D., rector), nineteen persons have been presented for Confirmation in the past twelve months. The people of St. Luke's, Chickasha, are fortunate in securing the Rev. F. N. Atkin as their rector.

A COMMITTEE appointed at convocation visited the Indian mission and school near Fay, Okla., the last week in May. Twenty-six Indian children have been in attendance the past year. Also three white children. They found excellent work done there. The testimony of some others is given. The local County Superintendent says: "I was more than pleased to find such good work being done among the Indians. Those Indian boys and girls are happy and being well trained in music, home-making, and the studies of our common public schools."

The bank president at Fay, Okla., says: "It was a surprise to me and certainly showed very faithful work, and also showed the possibilities of the Indian. I am sure such work as that will have a lasting good to both them and to their parents."

THE BISHOP is spending a short time at Gambier, Ohio, where his son, and one other, the son of one of his missionaries, graduate this year from Kenyon College.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Notes from the Diocese.

AT THE LAST meeting of the Clergy Missionary Association of the diocese, a committee consisting of the Rev. Messrs. L. N. Caley, C. S. Lyons, H. L. Phillips, F. C. Steinmetz, and F. M. Tait, was appointed to arrange for the holding of a missionary mass meeting in the fall for the purpose of awakening and creating interest in diocesan missions. The committee announce that such a meeting will be held in Holy Trinity Church, Tuesday evening, November 19th, at which time both the Bishop and Bishop Coadjutor have promised to make addresses.

AFTER HAVING been closed for some time, the ancient church of St. Luke's, Chadd Ford, was again opened for service on Sunday, June 9th, and will be under the charge of the Rev. Thos. J. Taylor, rector of the Church of the Advent, Kennett Square.

H. L. DUHRING, Jr., a prominent architect of this city, and son of the Rev. Dr. H. L. Duhring, will shortly leave for Venice to be engaged in the restoration of the famous and historic campanile of St. Mark's, which collapsed some two years ago.

A HANDSOME pair of Eucharistic lights have lately been presented to the Church of the Beloved Disciple (Rev. Bakewell Green, minister-in-charge). They were used and blessed at the mid-day service on Whitsunday.

MRS. FRANCES PAGET MURPHY passed to her rest at her home in Germantown, on June 13th. The deceased was the widow of the late Rev. Dr. John Murphy, who was for 33 years rector of St. Michael's Church, Germantown, where the Burial Office was said over the remains on Saturday, June 15th.

THE REV. WM. P. REMINGTON, curate at the chapel of the Holy Communion, has been appointed chaplain of the Chas. D. Cooper Battalion, a military organization connected with the parish of the Holy Apostles. The battalion held their annual encampment at Wildwood on the New Jersey sea coast from June 20th to the 27th.

THE Friday noon-day service with a short and interesting address will be continued at old St. Paul's, Third Street below Walnut, all through the summer. The attendance last summer was remarkable, and the interest this year warrants the same. The church is kept open daily and public prayer is said each day at 12 o'clock.

AT A MEETING of the Christian Social Union held last week, the recommendation of Bishop Potter in having the General Convention appoint a permanent Church Labor Commission, to deal with the problems confronting both capital and the working man, was adopted. The Rev. Dr. F. W. Tomkins was elected to represent the organization at the meeting of the General Convention in October.

A CABLEGRAM received from London last week announced the sudden death of Dr. Chas. E. Cadwalader, a member of the noted Philadelphia family of Churchmen. Dr. Cadwalader for a number of year was a vestryman and warden of old St. Paul's Church, but of late has resided in London. The body will be brought here and interred in the family vault in old Christ Church burying ground.

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Meeting of the Clerical Union — Guild of St. Barnabas.

THE LAST meeting for the season of 1906 and 1907 of the Clerical Union of the diocese occurred on Monday, June 17th, at which time the annual election took place, with the following result: President, Rev. J. H. McIlvaine, D.D., Calvary Church, Pittsburgh; Vice-President, Rev. J. R. Wightman, Redeemer Church, Pittsburgh; Secretary, Rev. J. R. Pickells, Clairton; Treasurer, Rev. R. N. Meade, St. Mark's, Pittsburgh.

THE JUNE meeting of the Pittsburgh branch of the Guild of St. Barnabas for Nurses was held at the residence of Bishop Whitehead, on Thursday evening, June 20th, when delegates to the annual council of the organization, to be held in Washington, D. C., September 29th and 30th, were chosen, as follows: Members, Miss Gray, Allegheny; alternate, Miss Morgan, Pittsburgh. Associates, Mrs. John McClurg, Allegheny; alternate, Miss Cuddy, Pittsburgh.

Educational

RACINE COLLEGE GRAMMAR SCHOOL.

The board of trustees of the Grammar School of Racine College held its annual meeting on Tuesday afternoon in the warden's study. The meeting was an unusually full one, and the greatest interest was evinced by all the members of the board in the work of the school.

The warden in his report announced a handsome profit for the year, and several notable gifts from friends and patrons of the institution. On Sunday morning a donor who wishes his name not mentioned gave the warden $2,000 for the completion of the organ fund. This makes $4,800 which is to be expended on a new organ for the college chapel. The warden asked the board to make every possible effort to raise from $80,000 to $90,000 for more modern equipment of the school.

The institution has shown its right to exist not only in an intellectual and moral way, but also financially by the fact that every year, for the last five years, the income has been greater than the expenses. The school is successful from every standpoint. It needs endowments, however, and it is felt very strongly by the warden that wealthy Churchmen of America could bestow their gifts on no worthier work than that which is being done at Racine to-day.

On Wednesday the closing exercises took place in the college chapel. There were present the Bishop of Milwaukee, the Bishop of Indianapolis, and the Bishop Coadjutor of Fond du Lac. Bishop Weller made the address to the graduating class and the warden presented the diplomas.

The following are names of the graduates: Theron Pardee Cooper of Chicago, Raymond Coles Gillette of Chicago, Sanfrid Albert Harnstrom of Chicago, Kenneth Douglas Hauser of Minneapolis, Woodling Maurice Hauser of Chicago, James Archibald Middleton of Ripon, Wisconsin, William Harold Pugh of Racine, Wisconsin, Alfred Ely Pulford of Tacoma, Washington, Henry Scarborough of Chicago, Albert Edward Singer of Chicago, Robert Thompson Skinner, Jr., of Cincinnati, Sanger Bright Steel of Chicago, Rollin Larrabee Tilton of Chicago, Reginald Heber Weller, Jr., of Fond du Lac, Wisconsin, Carl Julius Zobel of Ripon, Wisconsin.

The following were the medalists: The English medal, Converse Wurdemann; Bishop

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ST. HELEN'S HALL.

The Commencement of St. Helen's Hall, Portland, Oregon, took place Wednesday evening June 12, at 8 o'clock. The exercises were held this year in the new gymnasium, and 700 people were present. The young ladies, to the number of about 150, and all dressed in white, with vails, marched from the Hall, singing the hymn "Ancient of Days."

An altar and raised chancel were arranged at one end of the gymnasium, and the service was taken by the chaplain and the Rev. Dr. A. A. Morrison. Bishop Scadding addressed the graduating class of 19 and presented the diplomas.

St. Helen's has closed a most successful year. 208 pupils have been in attendance during the year.

PORTER MILITARY ACADEMY.

The baccalaureate sermon before the cadets of the Porter Military Academy, Charleston, S. C., was preached on the Third Sunday after Trinity, at the Church of the Holy Communin (Rev. H. J. Mikell, rector), by the Rev. S. C. Beckwith, rector of St. Philip's Church

On the following afternoon, the annual competitive drill took plase, the medal for the best drilled cadet being won by N. D. Ellis.

The commencement exercises were held at St. Timothy's chapel—the chapel of the Academy—on the morning of June 18th, the annual address and delivery of diplomas being made by the Rev. John Kershaw, D.D., rector of St. Michael's Church, acting for Bishop Capers, who was unable to be present. The exercises were opened with prayer, and then followed the salutatory by Cadet H. E. Townsend. Next in order was the oratorical contest between the two literary societies—the Philomathic and the Pherolampian—the cup being won by the Pherolampians. The rector's cup for declamation was won by Cadet W. C. Henderson. The medal for best deportment was given to Cadet C. B. Ellis of the second class, who had gone through the whole year without a single demerit. The medal for best scholarship was drawn for by three cadets and was won by James Barnwell Heyward. The choir medal was awarded to Cadet William Beardall, and medals were also given for mechanical drawing and for the best essay, by a member of the graduating class.

The medals were delivered by the Rev. A. R. Mitchell of Greenville, whose son was a member of the graduating class, which consisted of fourteen cadets. The valedictory was delivered by Cadet James Barnwell Heyward.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

On the evening of June 9th Bishop Lawrence consecrated a Bishop's Chair in the Church of the Holy Name, Swampscott, Mass., given as a memorial of the late Dr. Henry Stephen Cutler, by his wife. Dr. Cutler ended his days at Swampscott, where he habitually attended the services in the Church of the Holy Name, and where he took a great interest in the general work of the parish. The Bishop's Chair presented in his memory was constructed by J. & R. Lamb of New York. It is made of oak to match the reredos, chancel furniture, and altar. It is six feet in height, and has raised on the back the Bishop's mitre, below which is the seal

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of the diocese of Massachusetts. On the front of the chair, with letters plainly visible on a brass plate, is the inscription, "To the glory of the Triune God, and in loving memory of Henry Stephen Cutler, Mus. Doc., who established the Cathedral Service in Trinity Church, New York, 1858-1865. Entered into life eternal in Swampscott, December 5th, 1902." Below is engraved the first verse of the hymn, "The Son of God goes forth to war," the tune to which was composed by Dr. Cutler, and is well known wherever the Church Hymnal is in use.

At this service Bishop Lawrence also administered the rite of Confirmation, and preached. In referring to the memorial he paid a glowing tribute to Dr. Cutler as a Churchman and musician, and spoke of the importance of his work as a pioneer in the cause of Church music, and of the influence of his compositions during the formative period of ecclesiastical music in this country.

The question of small and inexpensive organs, for churches having a limited amount of money for the purchase of instruments, which, although *small*, must adequately serve the purposes of choir and congregational accompaniment, is one that is constantly presenting itself to clergymen, organists, and vestrymen.

The specification we give below was drawn by Dr. Varley Roberts, organist of Magdalen College, Oxford, for an organ which he recently gave to the parish church at Stanningly, England. The cost was about five hundred pounds, and as English builders usually give special care and attention to tonal power and purity, rather than to mechanical "novelties," the probability is that this instrument is a far better one than can be had in this country at the same price. Twenty-five hundred dollars is not an exhorbitant sum for an organ containing fewer stops than this one. We would call particular attention to the wealth of the pedal organ, and to the number of eight foot stops in the swell.

GREAT ORGAN (7 STOPS).

	Feet.		Feet.
Bourdon	16	Octave diapason	4
Open diapason	8	Harmonic flute	4
Dulciana	8	Doublette	2
Hohl flute	8		

SWELL ORGAN (8 STOPS).

Open diapason	8	Flute	4
Gamba	8	Mixture (2 ranks).	
Vox Angelica	8	Cornopean	8
Celestes	8	Tremulant	—
Gedact	8		

PEDAL ORGAN (3 STOPS).

Open diapason	16	Bass flute	8
Sub-bass	16		

COUPLERS.

Swell to great.	Swell octave
Swell to pedal.	Swell to great octave.
Great to pedal.	

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Three combination pedals to swell organ.
Balanced crescendo pedal.

This organ was duly opened by Dr. Roberts himself, and on the evening of the day of the recital he was presented with a handsome silver salver by the parishioners, upon which was inscribed: "Given to Dr. J. Varley Roberts, F.R.C.O., by the congregation of St. Thomas', Stanningly."

In acknowledgment, Dr. Roberts said that he had two reasons for giving the organ—"The first being to the glory of God, and the second in memory of his relations, who were laid to rest in the churchyard." This specification of Dr. Roberts' is worth keeping, and may serve as a useful model where a small organ is contemplated.

The only possible criticism we can make upon it is the inclusion of the third and fourth stops on the swell. For all ordinary purposes one of these might be exchanged for another stop having more tonal support for voices. But we have no right to make such a criticism except in the way of a possible suggestion. Not having heard the stops in question we can only judge from the effect of similar stops in organs in this country—and that is not a fair test by any means.

In connection with this we may say that the importation of organs from England has often been recommended by enthusiasts of the Anglican school of organ building, but the duty exacted by the United States Custom House together with the delay and difficulty of dealing with firms at so great a distance have combined to discourage such importation.

We would like very much to see a fine Willis, or Hill, or Norman and Beard organ erected in New York. The cost would be about the same as that of an American organ, including duty, etc. The English are ahead of us on tonal excellence of their organs, and if we had anything like the St. George's Hall instrument (Liverpool) on this side the water, it would act as a valuable stimulus to local builders.

Sir Edward Elgar has had the degree of Doctor of Music conferred upon him by the Western University of Pennsylvania. The ceremony took place at Pittsburgh, on April 13th.

Of all men in the world Elgar is perhaps the least influenced by honors or adulation of any kind whatever. Judging from some of the "interviews" which he is supposed to have had with reporters of our most prominent journals, during his recent visit to this country, he is not only indifferent to praise, but also to criticism.

He is said to have offended one of the most celebrated critics of New York by telling him plainly that he had never heard of him, and that he was totally uninterested in anything that he could say of his compositions!

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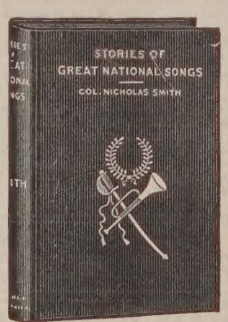

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